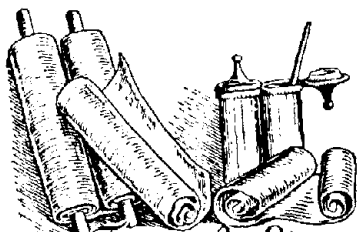




UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

VOLUME FIFTY-TWO
OCTOBER, 1985



From the Editor

Introduction To Volume Fifty Two

With this number we commence Volume Fifty-Two. This means, that the time has arrived for the Reader to mail a letter to us and enclose his subscription! We attempt to do with as little money as possible, but some is necessary to meet the increasing costs of production and forwarding. We remind readers also, that those who give quickly in effect give twice, for the early receipt of the money relieves us of the pressure of bookwork and administration, permitting more time to be given to literary and editorial duties.

Unfortunately, we have had to increase the subscription rate of *Logos*. This has been made inevitable by the extremely heavy cost of despatch. For example, despatch and mailing expenses to some overseas countries have risen so dramatically as to exceed by 50% the entire rate of subscription — for we are now paying additional costs to speed up delivery. So we ask readers to treat with sympathy the increased subscription rate — and to bear in mind that in all avenues of endeavour today, costs are increasing. Let the Reader also recognise that his subscription is basically a donation to the work of the Truth, for our labours involve much more than the publishing of periodicals; it includes extending the hand of help to those who labour in many fields, including communities in the Third World countries. So the Reader's payment helps us to help others.

But if payment of the subscription is a problem, please apply for *Logos* free. We shall be delighted to continue to forward it to you. We are able to do this because of the continued liberality of readers who do not limit their contribution to the subscription rate. At the same time, we feel duty bound to those who do so support us, to use the money that they provide to the best of advantage; therefore we require all who are on our free list to renew their application annually. A short note, indicating the desire of the recipient to continue to receive the periodical is sufficient, and will ensure the continuity of the copies being received.

We are confident that readers will agree that *Logos* represents value in reading. The publication of the periodicals is not a money-making venture. The receipts of *Logos* do not cover the expenses. Therefore the financial support of those who are prepared to assist has been, and will be, deeply appreciated.

We never imagined, when we commenced the Magazine, that over fifty-two years would be spent in its production; nor did we then realise the heavy responsibility that rests upon the Editorship of such a journal. It has been only with the help of Yahweh that the work has been maintained.

Logos Policy

In some quarters, *Logos* has been and continues to be unpopular. That is partly due to misunderstanding; but it is also due to antagonism — because we refuse to conform to modern trends, particularly in regard to the liberalism and humanism of the times. Truth does not change with time, though circumstances might; and as we are living in the last days, those dangers of which Christ warned are apparent both in and out of the Brotherhood. He declared that the conditions would be comparable to those in the days of Noah and Lot, and his exhortation was particularly directed to the Brotherhood. The days of Noah and Lot were noted for compromise on the part of those who had embraced the Truth. The Flood was precipitated by the refusal of the Sons of God to handle the marriage problem within their ranks; and Lot lived in an atmosphere of compromise, immorality and unreadiness. Christ warned that his followers should “remember Lot’s wife”. She was reluctant to leave Sodom and was destroyed when Divine judgment overwhelmed that godless city.

Today, unfortunately, there is evidence of growing liberalism

and humanism within Ecclesias such as can be destructive of that firm stand for Truth that is necessary if it is to survive. There is need for all to be on their guard. As far as *Logos* is concerned, we recognise the need to speak out frankly and fearlessly when the circumstances demand it. Readers should not take offence at this, but impartially consider the evidence. Their future, and that of their children, may depend upon them doing so; and they should bear in mind the statement of the Proverbs which declares: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful". Words of helpful warning are more profitable in the long-run than those which lull one into a state of apathy when danger threatens. It is the duty of watchmen to sound the trumpet at such times, and if they fail to do so the responsibility is laid at their door: "If the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezekiel 33:6). We prefer sometimes not to write as we do, but when danger looms we cannot please ourselves in that regard.

Our Objectives

Every indication of fulfilling Bible prophecy emphasises that the End is rapidly approaching. This constitutes a challenge. It underlines the need to render even more fervent service unto God. Not a day should be allowed to pass without doing something for Him. He can be served in many ways, and by the busiest. We serve Him by an exemplary discharge of the common duties of life: by being kind, courteous, upright, sober-minded, and virtuous — so setting an example to others. We do so by our activities within the Ecclesias, and by our efforts to extend a knowledge of the Truth — so stimulating others to be like-minded. We perform the will of Yahweh by upholding the hands of those who labour with us, that they might be stimulated to continue their activities — so becoming a cell of strength in the Body of the multitudinous Christ. But most of all we serve God best by taking steps to make ourselves strong in the Truth, that we might be able to impart sound help and instruction to the less enlightened; that we might strengthen the Ecclesia with which we are associated; that we might develop Divine characteristics in action. Who is there that cannot squeeze in some time each day for Scripture meditation and study, no matter how busy he may be? It is not depth of knowledge that is essen-

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tial (though that is desirable) but an increasing knowledge, a progressive understanding of the things of God. For such Paul prayed on behalf of the brethren in Colosse, that they may be found always "increasing in the knowledge of God" (Col. 1:9). Only by so doing will there be kept at bay the impressions made upon the mind by the demands of the world, or the barrage of fleshly propaganda proclaimed by Press and Radio. *Logos* is designed as a monthly reminder of these facts, that its readers may be encouraged to "Seek those things which are above, where Christ sitteth on the right hand of God"; so setting "their affection on things above, not on things on the earth" (Col. 3:1-2).

The reader can assist us in that endeavour by instantly forwarding his subscription to us. Readers in Canada and USA are reminded that their personal cheques are negotiable in Australia, and, in fact, that is the best way to remit to us. Those in other countries can use the alternative facilities available. Remember: we prefer not only to receive your remittance, but a few words from you personally; our relationship with you Reader, is much more personal than a mere money transaction. Meanwhile, that the Lord's coming may be soon, so that Volume Fifty Two does not see its conclusion, is the hope and prayer of the Editor. *H. P. Mansfield*

The Laodiceans

A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit therefore counselled them to buy a tried faith, which could only be purchased in those days at the cost of "much tribulation", which "worketh patience, and patience experience, and experience hope, and hope that maketh not ashamed". To become subject to the tribulation they had only to "contend earnestly for the faith once for all delivered to the saints", which would put them in antagonism with the world without, and the lusts of the flesh within. They would not then be able to say they had need of nothing, for they would most likely find themselves stripped of everything, and reduced to an humble dependence on the goodness and bounty of God. To buy a tried faith then, would be the fruit of zeal, and of a change of mind, and the cause of their justification or investment with the "white garments" of righteousness.

But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understandings be anointed with the unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to. The Spirit's eye-salve is the Word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes, "anoint" them well with it, they would be brought to see how wretched, pitiable, poor, blind and naked they really were. J. Thomas

6. The Broad & Narrow Ways

The ways of the righteous and wicked reveal divergent paths. There must be no uncertainty about this, and no hesitancy in our loyalty and adherence to the Bible as the guideline of conduct to follow if we would gain the Kingdom.

The Source of Blessing (Prov. 10:6)

- "Blessings are upon the head of the just; but violence covereth the mouth of the wicked" (AV).
- "Blessings are showered on the righteous; the wicked are choked by their own violence" (NEB).
- "Blessings crown the head of the righteous, but violence overwhelms the mouth of

the wicked" (RSV).

- "Blessings are on the head of the righteous, but the mouth of the wicked conceals violence" (RSV).
- "The great man is covered with blessings from head to foot, but an evil man inwardly curses his luck" (LB).
- "God's blessing is upon the good man's head, but the bad man's face shall be darkened with disaster".

The difference between the righteous and the wicked is that the one exercises restraint; the other pleases self. Jesus defined the two ways in his *Discourse on the Mount*. He said (Matt. 7:13-14): "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it".

The results are clearly fixed. Those who choose the easy way — the way of pleasure, and self-gratification, end up, as a flowering plant ends: by fading, withering, dying and perishing. All the pleasure, sport, entertainment, mirth, are short lived: they die down, like the evening of a summer's day; that ends in darkness.

The end of the wicked is the darkness of night with no more dawn.

Not so the righteous: he chooses the way of God; the life of faith; the path of obedience; the practise of self-denial. The results are *to the glory of God*. It is the living God who manifests Himself in what befalls the Godly: it is certainly no accident. Blessings come; unexpected blessings; abundant blessings; blessings of inner joy and peace: gifts unknown to the merely worldly wise: and, further, they are given *hope*; yes, *hope: hope of a resurrection to glory*: such hope as makes all tribulation seem so insignificant, in comparison (Rom. 8:18). Here are two examples: two out of many, one from the Old Testament; one from the New. (1) *Mordecai and Haman*: Mordecai, the man of faith,

whose belief in God gave him courage and strength to endure Haman's pride and tyranny. Yet in the end, what came to Haman is summarised in a phrase of four words: "*they covered Haman's face*" (Est.7:8). But as to Mordecai, he was blessed. It is beautifully summed up in the words of Est. 10:3: "*For Mordecai was next unto King Ahasuerus, and great among the Jews and accepted of the multitude of his brethren, seeking the wealth of his people,*

and speaking peace to all his seed". (2) The N.T. contrast: *Jesus and Judas*; the traitor died, by suicide (Matt. 27:3-5). "*Jesus Christ the righteous*" (1 John 2:1) — was raised to glory, honour and immortality. Numerous passages give witness to it. Search and see! On which side are we? The side of the righteous? or that of the wicked? We must each give answer for ourselves; and it will govern our destiny.

C.W. (UK).

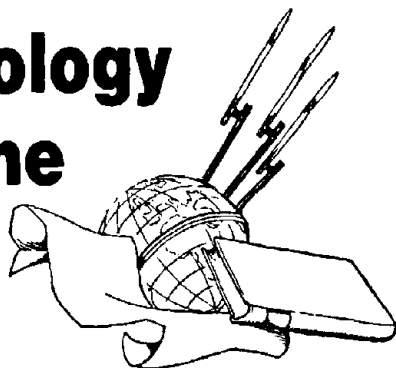
Is Prayer Answered Now?

John says: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him (1 John 5:14,15). There was a class in the days of the apostles whose experience was different from this. James says to them: "Ye ask, and *receive not*, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). The prayer of the wicked is an abomination to God, even, and more especially if that wickedness is coated with a profession of the holy name (Prov. 15:8; 21:27-29). But to the cry of the righteous His ear is open (Psa. 34:15; 1 Pet. 3:12). It is written, "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9). This is true now; for there is no change with God; but "we walk by faith, and not by sight". That is, God works not visibly in this present dispensation towards the sons of men. If He did, there would be no scope for the faith which He is seeking to develop. He works invisibly. He has all things in His hands, and can by very slight diversions, and with no apparent interference with the will of men, turn the current of evil around us into any channel He pleases, causing all things to work together for good to them who are the called according to His purpose (Rom. 8:28). On this great truth the prayer of faith is founded; and because of faith, the righteous prayer is heard, even to the supply of "things we have need of". Rejoice, then, all ye righteous, "for the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee" (Psa. 84:11,12).

R.R.

Digging Into Prophecy

How Archaeology Has Aided The Restoration of Israel



As the life of Christ receded in history, truth was displaced by tradition, and interest in the Holy Land was evidenced through emotional religious pilgrimages to sites which were felt to have in themselves some magical power of God. The 19th century intellectual enlightenment has dramatically challenged that concept.

Awakening Interest in the Holy Land

To the knowledge-hungry western world of the Nineteenth century, mere tradition concerning the Holy Land no longer satisfied. Visitation became exploration, and pilgrimage gave way to discovery as the cultural environment of Biblical times revealed new perspectives. Juxtaposed with that change were national prestige and political ascendancy being contested by nations on the world stage. Intense international rivalries and conflicting national goals yet again met in this age-old theatre of battle, witnessed by its crumbling caretaker the Ottoman Empire (Rev. 16:12). Anticipating an imminent vacuum of ownership, the rising imperial powers of Europe strived for influence in Palestine which lay strategically supreme between three contin-

ents. The search for Biblical antiquities thus became the thin end of the wedge which will drive home the final events sealing Yahweh's plan and purpose with Israel. It was through this most unlikely medium of archaeology that political forces were brought on a collision course in the crucible of the Middle East. The Balfour Declaration, the British occupation of Jerusalem in 1917, and all subsequent events in the Holy Land were predicated by a factor common to all interested parties — national prestige possible through archaeology.

Searching For Sites

From Christ's death until 1799 the Christian world accepted as authentic, the traditional sites attached to numerous Biblical personalities and events. As early as the second century AD, pilgrims sought to identify sites associated

with Christ's ministry. However, the Holy Land had been so thoroughly degraded by the Roman occupation that buildings contemporary with Christ were obliterated and built upon, and functional services such as water sources, roads and bridges, quickly fell into disrepair, finally disappearing or becoming unrecognisable. The pagan empire of Rome in its destruction had laid a foundation for ignorance of both the cultural environment of Christ's times, and evidence of his existence.

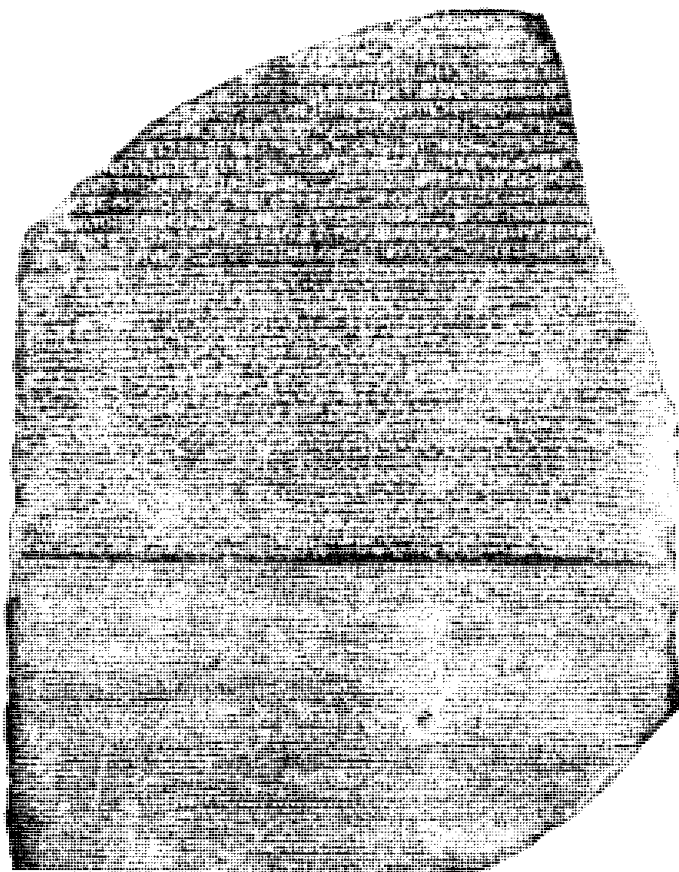
The Emperor Constantine's adoption of apostate Christianity as the state religion rekindled interest in the Holy Land, and in 325 AD, his mother the Empress Helena, led an entourage in pomp and ceremony to search for long lost sites which would appeal to the emotions of the church's pilgrims. With great flair, her massive retinue dug, probed and identified to their satisfaction such sites as the manger, calvary and Christ's tomb, each of which was marked promptly by an imposing basilica. By this means, the Roman church staked a claim in the area, providing an impetus for the establishment of other sites to satisfy the desires of an increasing volume of pilgrims. The cult of relics in the Roman church added to their enterprise in dominating the land; opportunistic local inhabitants quickly found a ready market for such wondrous items as pieces of the cross, phials of Mary's milk and locks of Jesus' hair (Daniel 11:39)! The firm position of that church served to keep at bay the Jews, and, in turn, the Muslims. The ignominious defeat of the Crusaders allowed Islam to

flourish in the Holy Land for the next 600 years, 400 of which were under the protection of the Ottoman Empire. By 1789 it too had commenced its decline. The Euphrates was drying up (Rev. 16:12). Britain, whose navy ruled the waves, had a vital trade through the Holy Land from India and the Orient. In the late 18th century, Russia's Romanov Dynasty sensed the Ottoman decline and with ambitions of securing Constantinople, formed a threat to Britain's Middle Eastern trade route. Britain's impetus to consolidate her stake came when Emperor Napoleon of France, in a *coup de grace* against Britain, sought to sever that vital link. Britain's Admiral Nelson in the Eastern Mediterranean was by-passed by the French fleet in a dense fog (Psa. 148:7,8). Landing in Egypt, Napoleon overwhelmed the Mamelukes and saw himself as a modern Alexander. His entourage included artists and scientists who documented the conquered historical regions of Egypt. The exploration, discovery and transfer of antiquities to France heralded the new art of Egyptology, and archaeology in general stimulated a passion for antiquities amongst Europeans of the 19th Century. His presence and threat to Britain was met in the Battle of the Nile in 1798 which resulted in France's supply line to Napoleon being cut. In an endeavour to gain relief supplies, further weaken the Ottoman power, and continue his geographic documentation, Napoleon embarked on a forced march through Palestine along the *Via Maris* or Way of the Sea. Following his instigation of a mindless

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slaughter in Jaffa, the diseased and ragged French force reached Acre only to find the British had pre-empted his occupation and seized the desperately-needed supplies and weaponry brought by French ships. A five month's

siege resulted in the crushing defeat and retreat of Napoleon, the first in his career (Rev. 16:3). Once more, as it had for a millenia, the Holy Land proved to be strategically critical for a major world power. J. Catchlove



The Rosetta stone (pictured above) is one of archaeology's greatest discoveries. It was found at Rosetta in Egypt by an officer of Napoleon's army in 1799. The stone records a decree in honour of Ptolemy V B.C. 196 in three languages: Hieroglyphic, Demotic (a later Egyptian language) and Greek. By comparing the three versions of the inscription, Jean-Francois Champollion (1822) was able to decipher the previously mysterious Egyptian Hieroglyphics, which led to a full understanding of such writing.

The Longest Drought In History



"In that day . . . I will cause the sun to go down at noon . . . I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of Yahweh . . ."
(Amos 8:9-11).

Darkness, Not Light, For Israel

With chilling denunciation the prophet Amos pronounced the overwhelming guilt of Israel.

Because the nation had rejected the admonition of their God, divine judgment was to fall heavily upon it. Both northern and southern kingdoms received the same verdict (2:6,4).

The rapidly developing Assyrian power was to come against the northern kingdom. The Israelites would find themselves defenceless, with nothing to shield them from the onslaught of their enemies.

Drawing together the threads of all that he had stated, Amos presented a climatic picture of the judgment to come.

"In that day", Yahweh promised, "I will cause the sun to go down at noon . . ." This is apocalyptic language, introducing a metaphor which was not uncommon among the prophets (cp. Isa. 13:10; Ezek. 32:7; Joel 2:10,31 etc).

However, in regard to this particular prophecy, an astonishing piece of

information has been discovered. It is this present writer's conclusion that Amos ministered, most probably, between 765-755 B.C. Having arrived at this conclusion it was discovered much later in our study of this prophecy that a scholar by the name of Oppolzer compiled a detailed chart concerning the movements of heavenly bodies during Old Testament times. Among other discoveries, he claimed to have found that on (the equivalent of) June 15th, in the year 763 B.C., there was a complete eclipse of the sun! This would mean, that this prophecy in v. 9 would have had a literal as well as a symbolic meaning; whilst at the same time helping to confirm our dating of the ministry of Amos.

According to another scholar, George Smith, a dated record of this particular eclipse is referred to in the Assyrian annals.

This point appears to be strongly stressed in Amos 5:18, where the prophet stated: "Woe unto you that desire the day of Yahweh! To what end is it for you? The day of Yahweh is darkness, and not light".

And again in v. 20 of the same chapter: "Shall not the day of Yahweh be *darkness*, and not light? Even very *dark*, and no brightness in it?"

Thus, a form of darkness, both literal and spiritual, descended upon the nation as a prelude to the coming of the Assyrian as the punishing power of Yahweh.

By way of a parallel it is worthy of note that the sun was darkened, and earthquake rent the veil of the Temple, at the time of the Lord's death (Matt. 27:45,51). Such manipulation of the natural elements by Yahweh at that time preceded the obliteration of Judah's Commonwealth, A.D. 70; so the events promised by Amos appear to carry a dramatically similar connotation.

The Nation to Mourn

Yahweh promised that when that dreadful hour became a reality, "I will turn your feasts into mourning. . ." The word rendered "feasts" (Heb., *chag*) was primarily associated with the feasts which were related to the agricultural year. Such feasts were celebrated as a time of rejoicing. These activities included the passover, feast of unleavened bread, the gathering in of the harvest, the feast of firstfruits, pentecost, and the waving of the two loaves. The phrase "to rejoice before Yahweh" occurs frequently in relation to these harvest feasts.

But what of the immediate future in store for Israel as Amos uttered his prophecy? There would be no rejoicing. Rejoicing would be turned into mourning. They would mourn for the desolation which would overtake the land at the time of invasion: the earth ravaged instead of producing the fruit of the ground. They would "mourn" horrifying piles of the dead — men, women and children — which would fill the land. "I am going to turn your feasts into funerals" said Yahweh.

What of ourselves? When Christ comes as Judge, will we be numbered among those who "rejoice" or those

who "mourn"? The answer to that question will depend upon whether or not we have had integrity in the eyes of Yahweh during the period of our probation.

Moreover, God asserted that in the hour of judgment upon those unheeding Israelites He would turn all their "songs" into "lamentation".

As may be seen in 5:23, these "songs" were associated with the offering of sacrifices, and therefore with religious worship. But now, all such efforts on the part of the people would prove fruitless. They had been granted ample opportunity to turn back to Yahweh, in humble submission to His word of Truth — but they had refused to do so. Therefore, any attempts to offer Him acceptable worship would be to no avail.

Again, we must turn these words of warning inward upon ourselves. When the time comes for judgment to be passed upon us, will we be found amongst those who triumphantly sing hymns of adoration and rejoicing, or will our voices be raised in howls of grief because Christ dismisses us from his presence (Matt. 7:22-23; cp. 2 Tim. 2:19)? It is only through constant and consistent self-examination that God's people can soberly consider their relationship with Yahweh.

In bringing judgment against Israel, their God would "bring up sackcloth upon all loins, and baldness upon every head. . ." Sackcloth was a hard and discomfiting material which afflicted and aggravated the flesh; it therefore became a suitable symbol to represent a state of mourning (1 Kings 20:31; Isa. 15:3; Joel 1:8,13 etc.).

The shaving of the head with a razor-sharp instrument was not only a further sign of mourning, it was also regarded as part of the funeral rites of those times (Job 1:20; Isa. 3:24; Ezek. 5:1-2; 7:18).

A Bitter Day

That dreadful day would also be regarded as "the mourning of an only

son . . ." The Israelites placed great importance on the continuation of the family name, particularly through the first-born son. Thus, the death of such a son would have been regarded as one of the most agonising and distressing tragedies which could possibly befall a family. Surely, also, there is in these words an oblique reference to the "mourning" which occurred in Egypt when the final plague fell upon the Egyptians: the death of the firstborn throughout all the land. On that occasion the "mourning" and "death" which was manifested coincided with the *deliverance* of Israel; but now, it was the Israelites, not the Egyptians, who were to be plunged into the horrors of "death" and "mourning".

"Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them" (Mic. 3:6).

Spiritual Famine and Thirst

And why did such a ruinous state afflict both the kingdom of the north and the kingdom of the south? The answer is found in the book of Chronicles:

"Yahweh Elohim of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is . . ." (Eph. 5:15-17).

The end of all this suffering was to become "as a bitter day", said Yahweh, through his prophet Amos. "As long as it lasts, it will be like a day of bitterness. . ." The disastrous judgments to come would not be brought to fruition, only to quickly disappear. A state of utter calamity would continue until the full judgments of God had been effectively and totally poured out.

Categorically, the prophet followed these words foretelling grievous disaster to come, with the following unequivocal statement:

"I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh . . ."

This would prove to be the ultimate "bitterness" — the most mortifying threat of all. It was precisely such a position in which the wicked king Saul ultimately found himself. "And when Saul enquired of Yahweh, Yahweh answered him not, neither by dreams, nor by Urim, nor by prophets" (1 Sam. 28:6).

Micah recorded a similar warning to that of Amos:

Yahweh arose against His people, till there was no remedy" (2 Chron. 36:15-16).

Eventually, in the extremity of their dire sufferings, perhaps many of the people would be moved to turn to Yahweh. But, too late, they would turn in vain. The voices of the prophets would no longer be heard. The people would search in vain to discover light and guidance from God's word. They would find no relief for their agony, which they had brought entirely upon themselves.

Spiritual "famine" and "thirst" would parch the nation. Because the people had refused to hearken and submit to the word of Yahweh.

To experience literal famine and thirst is a frightful lot to befall a community or a nation. Watching one's own body wasting away, day by day, and observing the same condition ravaging the bodies of loved ones and friends, is horrifying to contemplate. To know the derangement which comes as the result of unbearable thirst — dryness of mouth, swelling tongue; dehydration of the body; the

thought that death might be near at hand; though the suffering will reach the stage of being unendurable before the end — are experiences which any human being would shudder to contemplate.

The people of Israel should have thoughtfully considered the words of the prophet. Thinking upon these things, one could imagine their bodies sapped of all strength, unable even to stand, dragging their pain-racked bodies along the ground, crying out for help in voices hoarse from thirst, excruciating, pain-stabbing chests and throats with every attempt to call out — and knowing above all else, through all the searing pain and agony, that they were slowly but surely dying.

The Israelites should have applied these literal circumstances to their then-existing spiritual state. Like individuals beset with hunger and thirst to a point near death, these people were in desperate need of spiritual help, and facing the horror of a spiritual death, which would prove to be an absolute finality for them. Facing spiritual “famine” and “thirst”, they were in urgent need; but action had to be initiated by them, in turning to their God in the spirit of the Truth.

How chillingly this sentence of judgment illustrates the quirks and foibles of human nature which so often lead mankind to utter ruin. Whilst Yahweh’s prophets were *there*, in the midst of the nation and trying to make their voices of wisdom heard amongst the people, *they did not wish to listen*. But once the prophets had been silenced their presence and their counsel would be sought and even welcomed.

Too late.

The long-suffering of God indicates extreme mercy on His part. But it will come to an end. Whilst every opportunity will be given for sinful men to repent of the evil of their doings, eventually the day of reckoning must come.

Inevitably, this “drought” has

proven to be the longest ever known in human history. For over two thousand years the tribes of the southern kingdom have been engulfed in such a drought; for the northern kingdom the condition has lasted for an even longer period of time.

Such is the perversity of human nature.

The Challenge of Our Times

But consider. We who live in the latter part of the twentieth century, and who claim to be the spiritual “Israel” of God, *are also of human nature*.

Are we going to be like the “Israel” who lived in the times of Amos and the other prophets?

Paul penned a special warning to every generation: “Behold! *now* is the day of salvation!” (2 Cor. 6:2).

A pertinent question must be considered: What are we doing, in response to that warning? Are we carefully absorbing the wisdom and guidance which is freely available to us in the pages of God’s word? Are we faithfully submitting to the words of instruction which Yahweh has placed within our grasp for our own eternal well-being?

Or are we, like the deaf and blind people of Amos’ day, blithely ignoring the vital importance of these things, “lightly” esteeming the “rock” of our “salvation”? (Deut. 32:15).

Are we dangerously “unmindful” of the God that “formed” us? (Deut. 32:18).

Do we give our time and our thoughts to *preparing* for the coming Judgment Seat of Christ, that we might be found acceptable in that day? Are we heeding the admonition: “Prepare to meet thy God, O Israel!”? (2 Cor. 5:10; Amos 4:12).

Do we long for, and earnestly desire, to be received into the kingdom at Christ’s coming?

These are the real issues of our times. Issues of eternal life or eternal death.

At the Lord's coming, "his wife" will have "made herself ready" (Rev. 19:7). Are we devoted to this task of preparation for that event?

In the days of Amos, God's people had rejected His word; they had repudiated the warnings; they had refused to gaze upon the light of Yahweh's teaching.

No wonder they paid such a dreadful price for their folly. Spiritually and nationally they were left utterly bereft. Without help and without hope.

There is a compelling similarity between the urgent message conveyed by Amos in these verses, and the par-

able concerning the five wise and five unwise virgins. The parallelism is most striking in regard to the five who had been so foolish in their earlier neglect, that when they needed the oil (of the word of God) most urgently to fill their lamps, they found themselves totally devoid of that which they required for survival. Such was the state in which Israel was found, in the days of Amos.

May we learn the lesson, appreciating the urgency of the times in which we are now living.

Time is running out. For the world. For us.

J. Ullman

"My Sheep Hear My Voice"

(John 10:27)

This is the rule by which the true sheep may be known, whether in ourselves or others. Those whom Christ recognises are those who know and follow him in the doing of those things which he has commanded. Men who follow other leaders are goats in the scriptural figure of things. They show their goatishness in their hearty attachment to mere human writers and teachers, while showing but a feeble appreciation of Christ. A true sheep — one who is truly enlightened in the divine bearing of things — sees too clearly to be taken in by the false light of Gentile word-painters, and discerns the glory of Christ too strongly to give it a moderate place in his estimates. He "rejoices in Christ Jesus and has no confidence in the flesh". He determines to know nothing but Jesus Christ and him crucified. He knows and loves and serves the good shepherd who laid down his life for the sheep. Christ dwells in him as his absorbing ideal. He can say, "For me to live is Christ". He counts all things but dung in comparison with the excellency of Jesus Christ his Lord, for whom, if need be, he suffers the loss of all things. This is the colour and strength of his sentimental man; and they find expression in the actions of his life. Where appreciation stops short at admiration, or even finds vent in verbal adulations, but has no controlling power over what a man says or does in the practical relations of life, the man is not a sheep unless he be a wild one, wandering the hills, and having no part with the flock. The characteristic of the true sheep lies in the following of the shepherd — the doing of what Christ commanded.

These commands are very extensive in the ground they cover. They embrace a man's thoughts as well as his speech; a man's motives as well as his actions; a man's feelings towards God as well as his attitude towards man. They constitute a yoke that is easy and a burden that is light to the man really in love with Christ; but, nevertheless, they involve a conflict with the old man of the flesh in which the victory is not to be achieved without an earnest battle, in which the wisest strategy is observed. The results are beautiful to the eyes of all men; but they are attainable only by grim and other bitter endeavour, inspired by the consideration divinely pressed upon us, that "we ought to give the more earnest heed to the things that we have heard, lest at any time we let them slip"

R.R.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR
AND FAR

Israel Now: Portrait of a Troubled Land

"This is the title of a book I would like to see reviewed in *Logos*. I borrowed it from the local library, and found it intensely interesting, and feel that many Christadelphians could profit by the author's insight into Israel's dilemma" — E.N. (WA).

(We have not seen the book, but we do find that it is most useful to exercise great care in accepting what is alleged in writing regarding Israel. Some books are quite astray in what is claimed; others are motivated by antagonism, or sympathy for the Arabs. We have found that it is needful to have personal contact with circumstances in order to properly assess conflicting claims. One thing is certain: God's purpose will prevail. If we can obtain a copy of the book we may attempt a review — Ed.)

Deuteronomy

"It has been my intention for some time to write and tell you how very much I appreciated your work in the *Expositor* on the book of Deuteronomy. Now with the completion of this book, you have dealt with the five books of Moses — I see this as quite a significant epoch in the work of the *Expositor*.

"I have always felt that Deuteronomy is an underrated book in many as-

pects, bearing in mind the way in which our Lord Jesus Christ quoted from it so often, particularly in the time of his being 'put to the proof' in the wilderness. No doubt, he saw himself in an identical situation to the first son whom Yahweh had 'brought out of Egypt' and led through the wilderness 40 years 'to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no'.

"Having now done a brief overview of the book, I am anxious to look a little deeper, and will find your excellent work of great value in this regard. We are, once again, deeply indebted to you under Yahweh's merciful Hand, for your untiring labours in the Word and doctrine on the behalf of the Saints near and far.

"God is not unrighteous to forget your work and labour of love, which ye have shewed towards His Name, in that ye have ministered to the saints, and do ministers . . ." "Be not weary in well-doing: for in due season we shall reap, if we faint not".

"With love and sincere fraternal regards to you in the bonds of the Covenant" — J.K. (SA).

(I fully subscribe to your opinion concerning the importance of Deuteronomy. If the ordinances therein set forth were applied universally today

it would solve the problems that are undermining present civilisation. The Law, slightly amended to apply to the circumstances of a universal Kingdom, will form the commands that will go forth from Zion in the Age to come — Isa. 2:2-4, as the Temple prophecy of Ezekiel clearly shows (see also Mal. 4:4). Meanwhile we look forward indeed to the time when the Law shall go forth once more and all humanity will recognise the authority of Yahweh — Ed.)

The Ethiopian Eunuch

"Having just read the article *A Parable of Warning*, in *Logos* I would like to make a brief comment or two. This not a criticism of the article *per se*, because I found it to be sound and thought-provoking. The writer mentions the Roman centurion Cornelius who 'was the first of many, like the Ethiopian Eunuch, that embraced the truth'.

"I really feel that the incident of Philip and the 'man of Ethiopia' (Acts 8:27), took place perhaps five or six years before the baptism of Cornelius and this leads us to the conclusion that the eunuch was a Jew, returning from worshipping at Jerusalem.

"It may also be significant that he had Scriptures in his possession, but the fact that he was baptized shows that he must have been a descendant of Is-

rael, contrary to the claims of some that he was of Ham (or "Black"), and therefore a stranger from the covenants of promise.

"Of course the pigmentation of one's skin is irrelevant, but I do not accept the idea that he was a Gentile to be baptised at this point in time, when Gentiles were without Christ.

"Perhaps a similar misunderstanding can also be encountered with regard to Simon of Cyrene who was compelled to carry the cross of Jesus, whom I believe, was also a Jew, who came 'out of the country' to Jerusalem to observe the Passover in that momentous year.

"Abba Eban, in his book, *Heritage — Civilisation and the Jews* makes the point that at the time of the beginning of the Common Era, the majority of the Jewish population lived outside of the Palestine boundaries, and about 50,000 lived in Rome itself. It was the custom to travel from distant points to Jerusalem for the purpose of worship, and it was a practice that had been carried on for many centuries" — O.H. (Canada).

(There is no doubt that during N.T. times there were a greater number of Jews living outside of Palestine than within it. The multitudes gathered at Jerusalem at the time of Pentecost, and the areas from whence they came (see Acts 2:8-11) imply that. However, surely if the Eunuch was a Jew by birth the narrative would clearly indicate it. But the terms in which he is described (Acts 8:27) most strongly suggest that he was an Ethiopian. That he

was a Jew by religion is without doubt, for he had "come to Jerusalem for to worship", and, as you state, was reading the scroll of Isaiah. Obviously, if he was an Ethiopian, he was also a proselyte who had fully embraced the covenant through circumcision. It seems appropriate to the purpose of God that among the early converts to the Truth there should have been a man of Ham (Acts 8), of Shem (Acts 9) and of Japheth (Acts 10). Thus all three families descended from Noah were united in the Christ Ark by embracing the Truth — Ed.).

Practical Issues

"I find *Logos* a very uplifting periodical; especially recent copies dealing with dress, the upbringing of children, and practical living in the Ecclesia.

"I pray that God's blessing will be with the Editor as he travels overseas; and on those who shoulder the work during that time. May our heavenly Father be with these labours" — K.C. (WA).

(The Editor has now returned, and the labours have continued satisfactorily in his absence — Ed).

City of Blood

"I have enclosed my subscription for the *Expositor*, and have found much to profit by in the expositions; may the Lord reward your efforts when He is on earth again.

"Tremendous things must happen before Jerusalem becomes a city of peace. No other city has seen as much blood spilt

as this ancient city" — H.P.(SA).

(Jerusalem today answers to ancient Jebus — a name signifying "Trodden down". We look for the time when it shall earn the title of Salem because of the presence of the Prince of Peace therein. See Psa. 76:2; Psa. 9:6-7; Heb. 7:1-2 — Ed.).

Pertious Times

"Thank you for all the uplifting articles. It is sad to note the problems facing ecclesias today. It is almost as if there are two groups in the same ecclesia. Unfortunately the Creator is sometimes reduced in dignity as brethren address Him in a way which to me seems to reduce Him to a common level of relationship with them. Some attend meetings dressed casually as if attending a public school. Working on Sunday and on Bible Class nights is thought of lightly. I can now understand the passage of Scripture that says "When the Son of Man cometh, will he find the faith on the earth?" It will need only the death of a few key brothers and sisters to result in further decline. This frightens me for the sake of my children.

"So you see, while there is time remaining we are in great need of true exposition. We are extremely indebted to *Logos* for that" — J.S.J. (USA).

(We share your deep concern. Let us co-operate to raise the standards of both doctrine and practise within our ecclesias. With you, we regret the all too familiar approach to the Deity in prayer that seems evident — Ed).

How Worse Can Things Get?

"God grant that our Lord returns soon to put all wrongs right in this sad world. One wonders how much worse things can get. We are truly blessed in this country, but even here, underneath the apparent peace and freedom, there develops an insidious evil. So far free from the effects of such but one wonders for how long. We all have troubles, but it won't be for long, God willing" — J.L. (SA).

(We are greatly privileged that we are able to share our problems with God, who grants us strength to overcome them; and to look with anticipation to the coming of the Lord, and the relief that his presence will bring — Ed.)

Fellowship

"I was very surprised to read in *Logos*, recently received, that an ecclesia in Queensland regards a belief in a significant part of the BASF as prejudicial to salvation!

"Are you in fellowship with this particular ecclesia, and what is more to the point, are you prepared to remain in fellowship with those who continue to fellowship this ecclesia in Brisbane?"

"In one of your earlier letters to me you wrote 'we find it very difficult to believe . . . that the Central fellowship in England will fellowship ecclesias that have officially (my underlining) denied the faith'. Do you regard the particular ecclesia in Queensland as having denied the faith, having openly rejected a significant part of the BASF, and

are not many ecclesias in Australia and England still in fellowship with it?" — A.T. (U.K.).

(You have misread our article. The book referred to was published by a member of an Ecclesia that itself claims to be on the BASF. In answer to your question, No, of course we would not extend fellowship to the brother concerned, nor to the Ecclesia who shelters him; until it has dealt with the matter in a satisfactory manner — Ed.)

The Ways of Providence

"An interested friend rang up to ask me to visit her, and while at her daughter's home, I saw some old photographs on the wall. Imagine my amazement when one elderly gentleman bore the name of a very prominent Christadelphian family in Otago last century. On checking back in *The Christadelphian* 1882/3, and in the *Diary of a Voyage* (p. 142,143) we find that the Mosleys were a remarkable family, that revealed a real effort to proclaim the truth in that area. This lady's grandfather is the John Mosleys who met Robert Roberts at the Railway Station 90 years ago!! She feels we have been meant to meet, and I am encouraged to think so too. They have invited me to call again, as the daughter (at present a J.W.) is greatly interested in her Bible-believing forebears. We do think it would make a wonderful story to include in the 'news' in *Logos*. Pray our God, that the Mosleys may meet their modern counterparts in the resurrection" — D.E. (NZ).

(Your letter makes most interesting reading! Surely the divine hand is shown therein. We trust that your contact may result in the family being united in the Truth, in such a way as to rejoice together at the Resurrection. What wonderful surprises await that day. Fancy Stephen and Paul embracing each other in loving realisation that the murderer became a brother beloved; and the murdered though dead, yet spake through him — Ed.)

Donations

"I should be pleased if you would continue to send *Logos* to me through your gift subscription fund. I attach the order-form clipping. Sorry for the late return. The October 1984 issue which brought the order form reached me only last week.

The Bible and *Logos* have been my constant companions. The articles in the magazine give me the basis for personal Bible study. In fact, the Bible has become much livelier to me and I read it more intelligently. Since I have been receiving the magazine. I love *Logos*. Congratulations for the good work you are doing" — S.T. (Ghana, W. Africa).

(We have forwarded to you the other booklets you requested, and trust that you find them profitable to the advancement of your studies in the Word. Readers who have donated for this purpose will be pleased to know that the money they give is used to the advantage of those who receive gift subscriptions — Ed.)

Requirements of Faith

"Though I know you are absent overseas at present, I want to thank you for the Editorial in August *Logos*. How true your words and advice are! Yes, faith can strengthen us. The problem is to develop such faith. A glorious future awaits us if we so strengthen our vision of the future that we do not give way to dark depression.

"We enjoyed Bro. Alchin's article on *Sable Island*: surely a proof that Bro. Thomas was specially chosen for the work God intended him to do! How wonderful are the ways of Providence!

"After two years back in N.Z., I am again listening to tapes of the talks you gave in Hobart in January 1983 on *The Seven Sayings of Christ from the Cross*. We were moved by your explanation of the significance of the Memorials, based on 1 Cor. 11. Your final comments on v. 34 are sobering. They are founded on Paul's own admonition: 'If any man hunger, let him eat at home; that ye come not together unto condemnation'. If we attend the Memorial Meeting merely for sociality, rather than to meet with God and Christ, we are in danger of treating the table of the Lord as something common or unimportant! Unfortunately, some brethren and sisters often see nothing of each other during the week, and use the Memorial Meeting as a time to exchange items of interest relating to food, clothing, or gossip! Surely we ought to fraternise on other days, and then get to know each other, to help

and be helped to develop a bond based on the Truth, so that when we do come together on Sunday, we can gain spiritual value from a spiritual meeting. We have precious things in common; and need to talk about them.

"Hymn 82 in the S.S. Hymn-book epitomises your comments on the pointlessness of attending the Memorial Meeting just to be 'marked present'; perhaps you could print it in *Logos* sometime. And No. 80 on the theme of practical manifestations of the principles of Christ. As a family, we have a 'sing song' sometimes of an evening, and these are two of our favourites.

"Please thank all your

workers for their valuable labours on our behalf; they encourage us on the way to the Kingdom" — B. & M. F. (NZ).

(Members of an Ecclesia should meet more frequently than merely on Sunday. And preparations for the Memorials should commence well before such attendance if we would gain the greatest advantage therefrom. The spirit of so doing is expressed by David: "I was glad when they said unto me, Let us go into the house of Yahweh" (Psa. 122:1); "We took sweet counsel together, and walked into the house of God in company" (Psa. 55:14). Certainly we need to encourage each other in developing such an attitude — Ed).

David's Refuge

*The Psalmist wrote, "When I'm distressed,
then will I trust in thee,
I'll turn into my Tower safe,
the Rock that's higher than me.*

*Who lights my darkness as a lamp
and helps me leap a wall,
enlarging my steps under me
that I don't slip and fall.*

*He is my power and my strength
and teaches me to fight,
I have subdued my enemies,
overcome them in His might!*

*Today we flee no murd'rous king,
the caves and desert shield
not God's anointed — our foes
no giant weapons wield.*

*But, just like David, We can flee
from troubles great and small
to Him who towers over us,
Our fortress strong and tall!*

*Today, a sure firm bulwark stands,
around our hearts and minds,
His Word, against a hostile world,
where each his refuge finds.*

R. Adams (SA)

The Marriage of the Lamb

“Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready” — Revelation 19:7.

Long, long deferred, now come at last,
The Lamb's glad wedding-day;
The guests are gathering to the feast,
The seats in heavenly order placed,
The royal throne above the rest;
How bright the new array!

Sorrow and sighing are no more,
The weeping hours are past;
To-night the waiting will be done,
To-night the wedding-robe put on,
The glory and the joy begun;
The crown has come at last.

Without, within, is light, is light;
Around, above, is love, is love;
We enter, to go out no more,
We raise the song unsung before,
We doff the sackcloth that we wore:
For all is joy above.

And now our anthems we do raise,
To him, whose glory we do praise;
Thrice blessed are they the Lamb doth call
To share the heavenly festival
In the New Salem's palace hall
The centre of his reign.

Watch Turkey!

4. The Way of the Kings of the East

The prophetic significance of the decline of Turkey was outlined in the previous article in this series. Scripture states that the "drying up" of the water of the political river Euphrates (Turkey) is to prepare "the way" of the Kings of the East. Is the "way" made evident today?

A Catholic-Communist Confederacy

The symbology of the 6th and 7th vials of *The Apocalypse* (Rev. 16) is based upon the overthrow of Babylon by Cyrus. Scripture allusions, supported by historical records and archaeological research, reveal that to gain entrance into Nebuchadnezzar's closely guarded city, Cyrus diverted the course of the literal river Euphrates, whose water, in consequence, "dried up". The "drying up" of the figurative Euphrates, of Rev. 16:12, is for a similar purpose: To open the way for the antitypical Cyrus (Jesus Christ) with his "sanctified ones" (the immortalised saints) to gain access to the mystical city of "Babylon the Great" (v. 19).

In *Exposition of Daniel*, Bro. Thomas shows that in order to develop "great Babylon" to the eminence and power that she shall have at the epoch of her destruction (Rev. 17:5; 18:7), a Catholic-Communist Confederacy is required. He wrote:

"But the time is not far off, when the Latin Bishop may have to seek again to the Constantinopolitan Imperial Autocracy for protection. Daniel's prophecy of

'the king' requires this; for he is to 'cause to prosper till the indignation be accomplished' (Dan. 11:36). The pope and one of the emperors sustained 'by the power of the king' will place the Latino-Greek king 'above all' the mighty who shall be his contemporaries in 'the time of the end'.

"But, for this manifestation to appear, the Ottoman dynasty must, of course, be driven out of Europe. The occupation of the Dragon's throne (Constantinople, or Istanbul) by a non-catholic royalty is clearly exceptional. The Ottoman has never, as a matter of fact, 'magnified himself above all'; nor has he honoured the Latin Bishop (see Dan. 11:38) as a god in his dominion, or shown himself at all a gracious patron of his saints and their temples. The power causing falsehood, or False-Prophetism, to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Prophetism, I mean, papalism. Hence, the Sultan must be ejected, that a dynasty patronising a High Priest who forbids to marry, may come in. When, therefore, the Czar gets possession of Constantinople, he will not be hostile to the pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land".

Since those words were penned, Turkey has been considerably reduced in extent. The Turkish Empire, which once included all the Middle East as far south as Egypt, has been "dried up" to its present restricted borders, and the only territory in Europe it retains is the city of Constantinople,

renamed Istanbul when the Republic replaced the Empire after World War 1.

However, Dan. 11:40 requires that at the "time of the end", the King of the North (Russia) shall overwhelm the Turkish power (the "him" of this verse), and then invade the Middle East. This same power is described in Dan. 8:25 as "causing craft to prosper in his hand, magnifying himself in his heart, and by peace destroying many", only, in turn, to be destroyed by "the Prince of princes" or Christ.

By "craft" (Heb. *mirmah* — deceit, fraud) is meant false religion, the same word being used for this in Jer. 9:6. It is significant, that in recent years, Rome and Russia have drawn more closely together, and that today, the Pope is turning more to leftist countries, including Soviet Russia. Moreover the Communist countries seem more inclined to "cause priestcraft to prosper in their hands". In *Exposition of Daniel*, Brother Thomas wrote:

"When the Autocrat gains Constantinople, and Russianizes Italy and the West; and having superseded the Ottoman regime in Asia, comes as Gog, to invade the Holy Land, and to besiege Jerusalem, the Little Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth. In that near future the Little Horn of the Goat (Russia in occupation of Constantinople — Ed.) will be 'exceeding great', overshadowing all the sovereignties represented by the Two-Horned, and Ten-Horned, Beasts, and the Pseudoprophet of the Beast. But when it is 'broken in pieces without help' it appears no more as a symbol upon the prophetic page. Its mission in the Holy Land and against Judah ends with its own Pharaoh-like destruction; and with the East delivered, future events re-open in

the West, where only a Beast, the False Prophet, and the Ten Horns, their Russian Constantinopolitan confederacy being dissolved, remain to be ground to powder, and destroyed by fire and sword".

Modern Babylon The Great

The Russian Gog, in conjunction with the Papal power, will represent the latter-day Babylon the Great to be destroyed by Christ and the Saints. It will represent the Image of Nebuchadnezzar, first to be broken to pieces, and then to be ground to powder. The first part of the conquest will take place at Jerusalem, where the judgment of Armageddon initially will be poured out; the second will be fulfilled when after presenting an ultimatum to the nations inviting them to submit, the Lord will direct his forces against those who refuse to do so, namely, the Catholic countries of Europe (Rev. 17:3-14).

However, the symbolism being based upon the historical overthrow of ancient Babylon, the water of the political Euphrates has "dried up" sufficiently for the "way" of the Kings of the East in their conquering of the mystical city to be partially prepared. That is the significance of the modern emergence of Israel as a nation. It constitutes "the way" through which Christ and the saints will move to overthrow the nations. That "way" is today being "prepared" for the ultimate manifestation of Christ and the saints in power.

The diverting of the course of the river Euphrates by Cyrus enabled his troops to march along its dry bed, under the gates and into the city; for the river flowed

through the centre of it, and gates over its waters prevented access thereto.

The drying up process of the political Euphrates, has already opened up sufficient of the "way" along which Christ and the Saints will take to enter and overthrow Babylon the Great, for Israel will provide the channel of conquest. That is the significance of the modern political revival of God's ancient people.

The Way

The Greek word rendered "way" (*hodos*) signifies road, journey, or route. It is rendered "journey" frequently (Mark 6:8; Luke 2:44; 9:3; 11:6). The domination of Turkey by Russia will develop or introduce a world crisis that will culminate in the Kings of the East moving along the way to world domination.

"All nations will be gathered to Jerusalem", and there the initial blow will be struck (Zech. 14:2,6). The destruction of the Gogian host (the Dragon power at "the time of the end") will be followed, after a period given to the proclamation of the "gospel of the age" (Rev. 10:11; 14:6), by the conquest of the Catholic countries that will coalesce under the political organisation of the "beast" (Rev. 17:13-14). Jerusalem and Israel comprise the "way" or "route" to be taken by the Kings of the East to enter and overthrow mystical Babylon the Great, the Catholic organisation of Europe. Events in the Middle East are today "preparing the way". Turkey must be fully "dried up" that it may be properly prepared. We recommend, therefore, that readers watch Turkey!
PM

The Roman Question

But *after* the fall of the Popedom, to be no more restored, and *before* Christ's presence on earth is announced to the nations, Rome, the Capital of United Italy, will once more become Queen of the Italian peninsula. A future of great glory and splendour will illude the hearts of her emancipated citizens. Being the throne of a politically regenerated and independent nation, she will "say in her heart, I sit Queen, and am not a widow; and sorrow I shall not see". Thus she will glorify herself with flatteries, when no longer the throne of a petty priestly principality, governed by thieves, hypocrites, and impostors; but the Queen City of the Seven Hills, ruling the whole country, from the Alps to the Adriatic. But while contemplating this bright and glorious future, undimmed by sorrow and unbereft by widowhood, Christ will be in the world and his Brethren whom he will have chosen, ready to execute the judgment written in Rev. 18. Because, therefore, of what she saith in her heart "shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is Yahweh Elohim that judgeth her" (v. 8). Such is the Roman Question, the great sign of these times, and its settlement; when the King of Italy and his Roman Bishop, with all their officials whoever they may be, go surging down like Sodom, into the volcanic depths below (v. 21). Such is the divine vengeance to which she is hastening; because by her sorceries she has deceived all the nations; "and in her is found the blood of the prophets and of saints, and of all that were slain upon the earth" (verses 23,24). Blessed is he that watcheth; for the time is at hand.

J. Thomas (1868).

Then Shall The End Come



“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:14). Does this mean that Christ will not return until all the world has been evangelised?

Confusion Among the Apostles

The Apostles heard with amazement the prediction of the Lord that the Temple would be destroyed (Matt. 24:2). They desired further information, for they realised that the Temple will be in use when the Kingdom is established. Ezekiel predicted it; and they believed it. In consequence they enquired: “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (v. 3).

They imagined that the Kingdom was then about to be set up (Luke 19:11). Even after the Lord’s resurrection, when he had given them further instruction, they still did not realise that he would not then restore it to Israel (Acts 1:6-7). Previously, in answer to their enquiries, he had outlined for them the Olivet Prophecy with its basic theme of the Lord’s coming. This showed that the “end” they had in mind was the termination of existing conditions, and the restoration of Israel’s kingdom when the Temple worship would be restored. This, they believed would immediately

take place. It would constitute the end of the age, and the beginning of the millennial *aion*.

Jesus’ reply expressed in the quotation at the head of this article, took heed of two facts. It required that the Gospel to be preached was that proclaimed by him; and that it was to be preached to all nations for a witness. Then, when it is so preached, the End would come.

Unfortunately, his words have been distorted to teach that the End of our present age will not come until the Gospel has been preached by believers today for a witness unto all nations. Therefore, before he can or will return, all nations must first have received the preaching of the Gospel.

Mistakes That Arise From This Misunderstanding

Two mistaken ideas emerge from this misunderstanding of the Lord’s words. *First:* that as we obviously have the Gospel, we must first preach it to all the world before the Lord will return. *Second:* that this task is today being performed by the so-called Christian Church.

Recently, a 429 pp. book was published in England entitled: *The Most Amazing Message Ever Written*. It sets forth a theory that is most dangerous to the household of faith. Unfortunately, the book is not published by a theologian of the apostate Church, but by a Christadelphian source. It includes the following five claims:

1. The Church, defined as "Spiritual Zion", the "New Israel", and the "body of Christ" includes both the faithful remnant and the human institutions of apostate Christendom. Human institutions are seen collectively as making up the "Church of Christ".

2. The errors proclaimed by the Church do not mean that Christ has forsaken it. The book claims "Christendom is never entirely abandoned by its Lord".

3. Members of the "true Church" are to be found throughout the human institutions of Christendom. In fact, the distinction between "true Church" and "false Church" does not really exist. "The whole Church is holy".

4. The Scriptural teaching that the Second Advent is to be at a predetermined epoch of time (Acts 17:31) is challenged by the view that "the major responsibility for the coming of the Kingdom of God lies with you". Indeed, the book is dominated by the theme that Jesus will not return until "the Church" has witnessed to the whole world.

5. The "gospel" is equated with the teachings of "the Church" including that of the apostasy, which is described as "the Church's honeyed message of grace".

But does "the church" proclaim the true Gospel? By no means. It sets forth a perversion of the Gospel, and so earns the curse proclaimed by Paul upon any who do this. He wrote:

"There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:7-9).

Surely it should be considered

unnecessary to instruct brethren that the saving truths of the Gospel we believe differ from the doctrines of the Churches of Christendom, so called, and that they are sadly astray from the way of life (John 4:24; 17:3; Rom. 1:16). Any who think otherwise, should read *Christendom Astray From the Bible*, and particularly Brother Roberts' summary at the back of the book.

A well-known theologian in the United States, presently involved in Radio and TV, claims that his message is broadcast in 25 different languages. Thus the Good News (Gospel), is now going out to the whole world! But his "gospel" is that God's earthly kingdom is only for Jews, and the "Church", the New Jerusalem, will be taken to heaven to be with Christ for eternity! Is that the gospel which Christ commissioned his Apostles to proclaim throughout the world as essential to salvation (Mark 16:15-16)? By no means!

Paul claimed that the Apostles had preached the Gospel throughout the world during the course of their ministry, and it is significant that the End of the Mosaic aion followed shortly afterwards. He declared: "The gospel, which ye have heard, . . . was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:23). However we may understand his statement, it is obvious that the requirements of the Lord were fulfilled as far as that age was concerned. In a sense, the destruction of the Jewish State, and its Temple was a coming of the Lord, for it manifested Divine judgment upon a disobedient people.

Another Preaching And Another End

However, before the End shall come to the Gentiles as today politically constituted, there will be a further world-wide preaching of the Gospel. This was promised John who was told:

"Thou must prophecy again before many peoples, and nations and tongues and kings" (Rev. 10:11).

John has never yet done this. He died in Ephesus shortly after he received *The Apocalypse* in Patmos. When, then, will it be fulfilled? The answer is in the future, after his resurrection and glorification. This is again expressed in Rev. 14:1-5. These verses depict the resurrected saints, redeemed from among men, and singing the song of redemption. This picture of future glory is followed by the statement:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people".

These are those to whom John has been promised he will be sent. Obviously it relates to the same time. It predicts a future proclamation of Good News to the world before it is brought to an end, as it is presently constituted. This is to be proclaimed throughout the world by the immortal saints, pending the overthrow of Babylon, and the ultimate filling of the earth with the glory of Yahweh as the waters cover the sea.

Who is the "angel" that bears the Good News to all the world? We cite the words of Brother Thomas in *Eureka* Vol. 3, pp. 398-399 (old edition):

"The angel who makes the memorial

proclamation is symbolical of the royal priests of the Melchizedek Household. The Mosaic type requires that the silver trumpets be blown by priests of the High Priest's family. But the priesthood being changed, the Aaronic priests are ineligible for the sound of this proclamation in mid heaven. Hence the priestly trumpeters have to be provided from another source; and there is no other source of supply but the saints and faithful in Christ Jesus, whom he has made kings and priests for the Deity. The proclamation is therefore made by as many of the 144,000 as the work to be performed may demand. Among these will be the apostle John, as the representative of a class. In the tenth chapter he tells us that after he had digested the little scroll of judgment, the Spirit told him that he 'must prophecy again before many peoples and nations and tongues and Kings'. To do this he must rise from the dead, be judged, and quickened, when he will be fitted for the work. But it is too much for one man to accomplish in the short space of time allotted for the proclamation. Others of like qualifications will therefore be associated with him in the work, so that it may be carried on in different countries at the same time. The apostles had their collaborating attendants and subordinates when they sounded the gospel trumpet in old time. In the new proclamation the same condition may obtain. Be this as it may, it is 'those who escape', or the saved remnant, that are sent, as sounders of the truth, to the nations that have not heard the fame nor seen the glory of Yahweh; and they shall declare his glory to the Gentiles (Isaiah 66:19). This is the plurality represented by the Angel — one messenger emblematic of a multitude; as it is written in Psalm 68:11, 'Adonai will give the word; those who bear the tidings are a great host'."

This depicts the preaching of the Gospel to the world before the End of Gentilism is brought about. Certainly the requirements of the Lord are not fulfilled by the preaching of the Apostasy. There is no collaboration, and never has been, between the Truth and the Churches of Christendom. The very opposite is the case. Those very people to whom evangelists like Hal Lindsay or Billy Graham have proclaimed

their false teaching will be induced to confess:

"O Yahweh, my strength and my fortress, and my refuge in the day of affliction; the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

The End of the Age

The Apostles enquired: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The word "world" is translated from the Greek *aion* signifying "age". The Apostles were concerned with the end of the Mosaic age; and the time when the coming of their Master would bring deliverance to Israel by ending the Roman oppression.

At the triumphal entry of the Lord into Jerusalem, those who cut down branches of palm trees and strewed them in the way were convinced that the time had come for their King to take the Kingdom. They felt so sure about this, and displayed such confidence, that the multitudes who went before, and those who followed, cried, saying, "Hosanna (*save now*) to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest". They saw the Lord riding upon the colt as a fulfilment of Zechariah 9:9, and they recalled the prophecy of Psalm 118:22-25:

"The stone which the builders refused is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day which Yahweh hath made; we will rejoice and be glad in it. Save now (*Hosanna*), I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity".

This sign of his coming, then,

was, to the Apostles, the sign of deliverance. Listen to two of Jesus' followers returning home with sad hearts after the crucifixion: "We trusted that it had been he which should have redeemed Israel . . ." (see Luke 24:13-21). They had expected glory, they saw only disgrace and death. Until they recognised the risen Lord, they were convinced that they were mistaken in his mission and status.

Now consider the expression "end" as used by the Apostles in their question to the Lord (Matt. 24:3). In the Greek, it is *sunteleia* which means *entire completion, i.e. consummation of a dispensation*. It is used six times in the New Testament, of which five are in Matthew and once in Hebrews 9:26. It occurs in the phrases "the end of the world" — and "the end of this world" (Matt. 13:39,40). Verse 39 relates parabolically to the end of the dispensation when the harvest is reaped and the tares cast into the fire (the judgment). Verse 40: "As the tares are gathered and cast into the fire; so shall it be at the end of this world" (at the judgment). In verse 43, by contrast, we read: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear". Matthew 28:20 records how Jesus appeared to the twelve, and told them: ". . . lo, I am with you always, even unto the *end* of the world". And he was; until the end of their probation he never left them, as he promised. And he will be with all those who preach the gospel. In every case the word used is *sunteleia* the end of a period, or a dispensation of a particular time in the lives of the

Apostles that terminated with their death. In Heb. 9:26 it relates to the end of the Mosaic dispensation when the Covenant of Law gave way to that of Grace:

"For then must he (Christ) often have suffered since the foundation of the world: but now once in the "end" of the world hath he appeared to put away sin by the sacrifice of himself".

The "End" in Matthew 24

In answer to the question of the Apostles recorded in Matthew 24, the Lord declared:

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet".

Again we look at this word "end". It is not the same word that the disciples used in their question in verse 3. Here it is "*telos*", and it denotes a definite point, or goal, the point aimed at as a limit, the conclusion of an act or state, termination, and uttermost.

It has been claimed that both of these words, *sunteleia* and *telos*, mean the same things; that they both denote the end of a dispensation. However, whilst this may be true, a close look at the two will prove that there is a difference. Why did Jesus not use the same word as the disciples used when he answered their question? Could it be that the Lord had in mind to show them a different dispensation, or era of time? But more of that later.

There are at least 17 occurrences of the word in the N.T., three of which are in Matthew 24. Space will not permit us opportunity to examine every usage of the word, but we shall consider three in the *Apocalypse*. The first is in Rev. 2:26: "He that over-

cometh, and keepeth my works unto *the end*, to him will I give power over the nations". Here *telos* is used to show that those to whom will be given all power at the period of the new dispensation (the Millennium) will have reached the end of their probation, whether they are asleep in Christ or alive at his coming. Again Rev. 21:6 states:

"And he said unto me, It is done. I am Alpha and Omega, the beginning and *the end*. I will give unto him that is athirst of the fountain of the water of life freely".

The beginning? In the purpose of God, he was before the foundation of the world. "All things were created by (because of) him and for him".

And the end? When the plan of God is complete, and God is all in all. Finally in Rev. 22:3 we read: "I am Alpha and Omega, the beginning and *the end*, the first and the last". There is no doubt when this end is. It is expressive of the completion of the divine purpose.

The Time of the End Preaching of the Gospel

Now notice that Matthew 24:13 & 14 are connected by the conjunction *and* showing they belong together in meaning; and note that in both verses the word *end* is *telos*:

"But he that shall endure unto the end shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come".

From Revelation 14 it is obvious that the Gospel will be preached after the return of the Lord, in the millennial *aion*. And, in fact, this will be one of the most important works of those who, in their lifetime, were faithful in preaching. But we still may won-

der why Jesus did not use the same word as did the disciples in answering their question: "When shall the end be?" It would appear that the reason Jesus did not do so was to make clear that which they did not then properly understand (and would not until after he arose and they were imbued with power from on high) that the preaching of the Gospel of the kingdom was to be extended beyond Israel to the Gentiles, as expressed in Mark 16:15-16. He also told them that: "they would not have gone over the cities of Israel, till the Son of man be come" (Matt. 10:23). It is interesting that the word "come" is here related to the word we are considering, *telos*. It is *teleo*, from *telos*, meaning to *complete, conclude, accomplish, make an end, finish*. And the disciples did not go over all the cities of Israel, so this, too, must also refer to the future when the Lord shall come. For they are to sit on twelve thrones, judging the twelve tribes of Israel; after Israel has at last learnt of the gospel of the Kingdom.

Our next reference is 1 Cor. 15:22-26:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end (*telos*), when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death".

There is not the slightest doubt when this *end* shall be. And further, there is no doubt that the kingdom of God will be preached in this final kosmos (*arrangement*

of things) to all the world and for a witness to all nations, and when the last human has been granted immortality in accordance with God's purpose He will finally be all and in all.

We can conclude, then, that Matt. 24:1-14, teaches that Jesus was pointing forward to when God's purpose in the preaching of the gospel would continue, as it was an everlasting gospel right through the millennium period until, like Paul's message in 1st Cor. 15:24, God would finally take over the kingdom and "dwell with men". It is not by chance that both Jesus and Paul used the same word to signify the "end" — namely, *telos*.

Summary

Above all else we can be assured that the gospel of salvation, the only true gospel, is not that which so-called Christianity has been teaching from the early centuries to the present day. The book, entitled *The Most Amazing Message Ever Written*, by D. Pitt-Francis, is not what true believers believe and have accepted as truth. It suggests a fulfilment of the warning given in 2 Timothy 3:1: "This know also, that in the last days perilous times shall come", and in Ch. 4:1-4:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables".

Whether we believe or not that the word "end" (*telos*) which Jesus used in Matt. 24:6,13,14 had references to the same "end" that Paul used in 1 Cor. 15:24, namely, "Then cometh the 'end', when he shall have delivered up the kingdom to God, even the Father" there is no doubt that the gospel of the kingdom of God will be preached to all nations of the world after Christ's return.

The claim that Christ will not return until an apostate Christendom brings before all mankind a knowledge of Christ is completely foreign to Scripture. On the contrary, Paul taught:

"God has appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained . . ."

There is no prophecy unfulfil-

led that would prevent the coming of the Lord today. If we are looking as a sign of his coming, to a future joint preaching of the gospel by true believers, and an apostate Church which knows not the gospel, or the power of God unto salvation, then we are going to be taken off our guard, and will find ourselves among those to be condemned because they taught: "My lord delayeth his coming" (Luke 12:45-46).

Let us not be removed from him who called us into the grace of Christ unto another gospel: which is not another: but there be some that trouble you, and would pervert the gospel of Christ. Make no mistake, Christ standeth at the door; hold fast to your faith that no man take your crown.

J. Brewis (Canada).

Encouraging Signs

"The believer or spiritual watchman, must take 'the sure word of prophecy', which is the only 'light' capable of enlightening him in the surrounding gloom . . . from the whole, there can be no doubt in the mind of a true believer. He discerns the signs given under the sixth vial as manifestly, and believes as assuredly that the Lord is at hand as they who observed the sun setting in the Syrian splendour knew that the coming day would be glorious. Be not deceived, then, by the siren-voices of the peace prophets. Ere long, the last and most terrible wars will break out . . . but the blessing is not simply to him that watcheth; but to him that watcheth and keepeth his garments" — Elpis Israel p. 387.



Schism In The Common Market

It is obvious from Bible prophecy that neither Britain nor USA have any lasting future with the Common Market countries of Europe. Today concern is expressed by some common market members at lack of unity in regard to defence policy,

and particularly in regard to Britain. *Newsweek* 27/8/85 reports: "the recent hint of detente between Washington and Moscow have renewed European fears that the superpowers may come to agreement behind Europe's back, and possibly against Europe's interests. To counter

these threats, Paris and Bonn have revived the once-moribund Western Europe Union. Opposition to the Mitterrand-Kohl initiatives is vocal and widespread. Mrs. Thatcher dismisses the coming inter-governmental council as "an airy-fairy meeting". Speaking of the firm stand President Mitterrand has indicated he will take, the article states. "Mitterrand will hesitate a long time before assuming responsibility for overtly dividing the EEC. But the trend to differentiation has already begun, and it will continue. Eventually, the EEC will reform its crippling decision-making process. And the reform may force several current members out of the community. The prospect must be painful for any convinced Europeanist, but it could be the cost of keeping the European idea alive at all".

Whereas Britain may conform to the economic policies of the EEC, it is more reluctant to give unqualified support to suggested political and military plans. Britain ultimately must come out of the Common Market. Her national continuance depends upon the Commonwealth and USA. Meanwhile, President Mitterrand is adamant. He declared at the close of the Milan conference: "If Britain and other members refuse to accept the new rules, France would be prepared to go ahead with the core European countries: West Germany, Italy and Benelux. We will proceed to build Europe with those countries that want to build it".

The eye of faith discerns the image of Nebuchadnezzar in process of formation. A more amicable attitude between the Kremlin and the Papacy, the union of West European nations, and the plausible platitudes of peace that are emanating from Moscow are playing a part in this. Britain's position in the latter day will be protector of Yahweh's people. She could not therefore be part of the common market. Isaiah speaks of Britain as "a land shadowing with wings . . . that sendeth ambassadors by the sea . . . that bringeth unto Yahweh a present of a people scattered and peeled" (Isa. 18:1-2,7). This describes the maritime power of Britain, whose commonwealth has extended like wings into many parts of the world but significantly never into Europe. The Prophet describes Britain moving into the area of the Middle East so as to be prepared to question the activities of the united European confederacy under the Gogian head (Ezek. 38:13). Britain shall then act as protector to Jewish refugees fleeing to the

area of Moab (Isa. 16:1-4). Following the defeat of Gog at the hands of Christ, the ships of Tarshish (Britain) shall be put at the service of Israel for the final regathering of its people (Isa. 60:9).

This follows the exposition of Brother Thomas in *Elpis Israel*. It has been challenged by his critics, but when the time arrives, Britain will be found in the position reserved for her in God's purpose. We need to remember that the indications of Scripture are that the Lord returns some years before Armageddon, so that ample time remains for all the main actors in the last great drama of the nations to take up their predetermined positions.

Britain and the Middle East

It is perhaps significant that the British Government is preparing for army extensions to provide for intervention in the Middle East. An article carried by *The Guardian* of Britain claims that there has been "a shift of Government defence thinking" stimulated "by the Falklands war, towards the need to be able to make rapid response in areas of strategic interest". Particularly the Middle East. The article stated: "The move was stimulated by the Falklands' experience and encouraged by the American decision that military intervention in the Gulf (the Persian Gulf area) might one day be necessary to protect Western supplies of oil. A US base on the British Indian Ocean island of Diego Garcia has been built up with this in mind".

In view of the signs of the times, we can, like Paul on the storm-tossed ship, "thank God and take courage". Soon the proclamation will be made by Christ that there shall be "time no longer". All things shall be changed. The saints shall reign with Christ. The present governments will be broken to pieces by his powerful arm; men will be blessed everywhere, and the earth shall be filled with gladness. Meanwhile "where there is no vision the people perish" (Prov. 29:18), but where faith motivates actions, saints have the ability to look beyond present troubles to the glorious future. Even so, come, Lord Jesus.

Moscow's Overtures to Israel

According to the Israeli state radio, the Soviets recently offered to renew diplomatic ties with Israel, which Moscow broke in 1967 during the Six-day war, and to allow increased emigration of the

Soviet Union's estimated 2.5 million Jews. Moscow's price: an Israeli-Syrian agreement on the Golan Heights, part of which Israel seized from Syria during the 1967 war and formally annexed in 1981. *Time* magazine reports that in Washington, Administration officials welcomed the Soviet proposal, even though the U.S. remained opposed to a greater Soviet role in the region.

To USA any softening of Russia's attitude to Israel or the West in general must be encouraging. *Time* suggested that Moscow might be ready to try "a new approach in the Middle East". Daniel, 2500 years ago, predicted the attitude upon which *Time* comments today: "By peace he shall destroy many" (Dan. 8:25).

Brother Thomas commented that at the time of the end the Western Powers would be gullible enough to accept Russia's approach without being able to appreciate the ulterior motive. He wrote: "the whirlwind nature of the attack (of Russia), implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan (Western powers) will be off their guard; that is by the Autocrat's (Russia's) assurances of peace and moderation for which they will give him credit" (*Elpis Israel* p. 418).

Brother Thomas did not anticipate any dramatic change in the opposition of Russia to Jewish migration. He wrote: "When Gogue comes to be lord of Europe, like Pharaoh of old he will not permit Israel to remove themselves, and their wealth beyond his reach" (*Elpis Israel* pp. 440).

The deliverance of Israel from those parts awaits the return of Christ, the destruction of hostile Gogian forces, and the future mission of Elijah (Mal. 4:5). The decree of Christ in that day is predicted by Isaiah: "I will say to the North, give up; and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:6). Even then they will be faced with difficulties and will have to fight their way back to the Land. This will have the salutary effect of completely humbling them in preparation of their conversion. Ezekiel compares the return of the scattered remnant in the last days, to the deliverance of Israel from Egypt under Moses. Prophesying the work of Elijah under Christ he declared: "I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt. I will purge out from among you the rebels and them that transgress against me: and ye shall know that I am Yahweh" (Ezek. 20:36-38). This will be the "time of Jacob's trouble" out of which he will be delivered (Jer. 30:4-7).

Witnessing these signs, and learning of how the nations are preparing for war whilst mouthing platitudes of peace, are dramatic signs that the hour of God's judgment is near to the wicked and his reward close at hand for the righteous. PIM

Divine Providence

On the face of things, it would seem as if political movements had no guidance apart from the will of the political actors; and as if private life were the fortuitous evolution of private purposes, whims, or follies. By the Bible, we learn a different view, without any stultification of so much (or rather so little) as we do know by experience. We learn that though there is much in human life that has no guidance (because God is not recognised, and His purpose not involved) there is guidance of a very direct character where the state of the case is otherwise; and yet a guidance that shall be as unapparent as when He sent Joseph down to Egypt by sale to Midianitish merchants (Gen. 45:5; 1:20; Psa. 115:17); or as when He brought about a political revolution by the foolish speech of a King (1 Kings 12:15). This view of matters of the first practical importance, though weighing little with those who are commonly considered "practical people". It is both a guide and a comfort to those who aim to walk by Bible light.

"I Am Not Alone!"

(John 16:32)

"I can do all things through Christ which strengtheneth me" — Phil. 4:13.

Jesus . Yahshua . He who shall be saves, told his disciples as he went to his death:

"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me" (John 16:32).

No true follower of Christ can ever say "alone I did it". But through the power of faith, developed by the Word, and prayer, all things are possible. So Peter found the ability to walk on the water until the boisterous waves caused doubts, and he began to sink. "O thou of little faith wherefore didst thou doubt", the Master said as He reached out his strong hand and saved him (Matt. 14:29-31). We need that strong arm and hand, for without it we will not succeed. Christ himself declared: "I can of mine own self do nothing" (John 5:30). We need the strength of the everlasting arms of the Almighty. He is the First Cause, so that there is no other strength or power that can compare with him.

I do not think Christ was as exclusive as some of his professing brethren today, nor as latitudinarian as too many of them appear to be, in toadying to the new morality which pervades Church and State and brings Christianity into disrepute.

Christ is he that "searcheth the hearts" (Rev. 2:23). It must have been disconcerting to his hearers when He said "Wherefore think ye evil in your hearts"? His ability to read the thoughts of men gives force to the truth of His words "The flesh profiteth nothing," "the words that I speak unto you they are Spirit and they are life".

These were the values for which he stood, exhorted others to follow.

Proper hearing of his words involves faithfulness in carrying them out: "Blessed are they who hear the Word of God and do it". "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

Again "without faith it is impossible to please God" (Heb. 11:6). There will be no doubtful cases in the day of judgment. And the decision of the Judge will be final. Only those in Christ will be made alive for ever in the Day that is coming.

A.F.M. (NZ).

FAITH'S WAR

"Fight the good fight of faith"

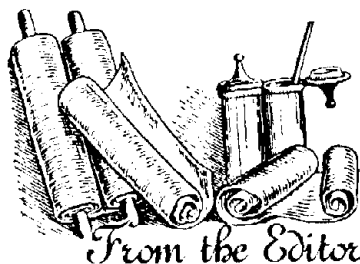
"All through the dark of night,
On till the dawn of light,
Watch, brother, watch!
Safe at thy Captain's side
Fear not whate'er betide,
Wholly in Him confide—
Fight, brother, fight!

"Fight, 'tis thy Captain's word,
Unsheath thy spirit-sword—
Fight, soldier, fight!
Keep thou thy armour bright,
Trust to thy Captain's might,
He shall defend the right—
Fight, soldier, fight!



UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

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Peace

"Let him seek peace and ensue it" — 1 Peter 3:11.

Peter's exhortation implies that positive action needs to be taken to establish Ecclesial peace, rather than merely passively wishing and waiting for it to come. Ecclesial peace is something to be sought, pursued, established and treasured. The Apostle's words place a responsibility upon brethren to seek peace and harmony within and among Ecclesias; such being the will of God and of Christ. His appeal can be supplemented by other parts of the Scriptures: "Seek peace" (Psa. 34:14); "Live in peace" (2 Cor. 13:11); "Have peace with one another" (Mark 9:50; 1 Thess. 5:13); "Follow peace with all men" (Heb. 13:14; 2 Tim. 2:22).

If we are right-minded we shall not pose as conscientious objectors to fighting, whilst harbouring a bitter, contentious, quarrelsome attitude toward our brethren. Instead, we shall do all in our power to establish and preserve peace, even if it means turning a blind eye and a deaf ear on many an action or statement which may offend us.

There is a promised blessing awaiting those who seek for peace. "Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9). Therefore any sacrifice we may be called upon to make in the cause of peace shall turn to profit ultimately when heaven's blessing is received. Meanwhile, we have to co-operate with God to establish it. This is revealed by the many prayers of Paul beseeching God to grant peace to those to whom he wrote. It is shown by the statement of the Lord who declared: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John 14:27). The Hebrew and Greek words rendered "peace" mean much more than the cessation of

war or contention: they signify to be united as one, to be "joined together in the one mind and one understanding". When such a state prevails one can be at peace whilst engaged in war; for such a peace will unite those who have a common objective based upon a common policy.

True peace, therefore, will only be manifested where conditions exist for its establishment, and that means first that Yahweh the Author of Peace, and Christ the Channel of Peace are given their proper honour. If their principles are not maintained, or their Word is not respected and accepted, there is no basis for peace. Cessation of contention might be brought about by compromise, by "agreeing to differ" on matters that were once considered significant, or by a careful avoidance of doctrines that were once accepted as crucial, but that is not true peace. It might be pleasing to flesh, and permit of more successful social arrangements between Ecclesias, but the true peace that really binds one to the other, and all to God and Jesus Christ, will be lacking.

There are certain essentials necessary for the establishment of what the Bible calls peace. James expressed the basic principles thus: "The wisdom that is from above is *first* pure, *then* peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:17-19). The Lord Jesus, the Prince of Peace, will bring peace to this sorrowing, sinning world through war; by compelling humanity to submit to the authority of Yahweh. He will be revealed "*first*, as King of righteousness, and *after* that, King of peace" (Heb. 7:2). This is expressed by Isaiah in the following way: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isaiah 32:17).

Why is the Brotherhood so distracted with contention? Because of the introduction of doctrines and practices that undermine the essential foundation of peace. A true peacemaker will recognise this, and will seek to establish peace upon a common acceptance of the "wisdom from above". He will seek a recognition of the authority of the Word in its teaching and requirements, whilst avoiding human manipulation, cunning or compromising to establish it. He will recognise, with Solomon, that "there is a time of peace and a time of war" (Ecc. 3:8), and he will not confuse the one with the other. Jude lived at a time of war, and whilst he would have preferred peace, he saw that such would never be

established until the Truth and its Requirements were mutually respected. So he was reluctantly compelled to write to advocate that his readers "Contend earnestly for the faith once delivered unto the saints".

In seeking peace or in waging war, we need to be clear-sighted and positive; recognising what is required, and taking steps to provide it. We need to differentiate between lawful and unlawful contention and resistance; between a righteous and an unrighteous cause; between carnal and spiritual weapons. A true saint is not in any way a warmonger, a lover of strife. Rather than take part in a mere squabble, or engage in a contest for the sake of personal prestige, or mere victory, he will leave the field of battle in the possession of an opponent. He knows that the Truth prospers best, and its advocates grow to maturity quickest, in an Ecclesial atmosphere of mutual rejoicing and enthusiasm for the things of God, and where the basic doctrines are thoroughly understood and implemented as a way of life. The peace in which the Truth thrives is a true and righteous peace, where frank and lovely intercourse and communication takes place on the basis of belief and the authority of Scripture properly understood. There is a "peace" which is not a true or righteous peace; a cry of "peace! peace! when there is no peace" such as the false prophets of Jeremiah's day proclaimed (Jer. 6:14; 8:11). Joram, king of Judah, sought peace from Jehu the avenger of Yahweh, but was met with the rebuff: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many" (2 Kings 9:22) — and so the unnecessary bloodshed continued as Jehu and others wielded the sword of Divine indignation and vengeance.

We may not admire Jehu in all that he did or stood for, but the words he spake were true. Jezebel's influence destroyed the prospects of peace in Israel, as the spirit of worldliness (figurative adultery — James 4:4), whether in doctrine or practice, disturbs Ecclesial peace today. There never will be peace whilst the basic doctrines of the Truth are challenged, or its moral standards ignored.

The early chapters of 1 Kings outline a record of dissension, violence and bloodshed that devastated the Kingdoms of Israel and Judah. Why? Because of what Jehu told Joram. The influence of the House of Ahab had penetrated the southern Kingdom, and God who declared "There is no peace for the wicked" (Isa. 57:21), refused the peace that the people craved. It all stemmed from an attempt to establish peace when the basics of it were not in evi-

dence. The cause of all the evil is summed up in one short, simple statement: "And Jehoshaphat made peace with the king of Israel" (1 Kings 22:44). We can imagine the conferences and the compromises that were agreed to in order to establish that condition; or the rejoicing of the people that the state of war had come to an end, and they were allowed to mix freely with those of their own nation in the north. Unfortunately, Jehoshaphat led the way in this, marrying his son to the daughter of Jezebel, and joining in a disastrous commercial venture with the king of Israel. But failure marked every step taken, and laid the foundation for the ultimate overthrow of both kingdoms.

Jehoshaphat never saw the fruits of his folly in seeking such a peace; he died before the sad results of his efforts devastated the kingdom; and his own descendants were overwhelmed in violence and blood. He doubtless viewed himself as a peacemaker; as some do today. But he failed, as do they, to recognise that the conditions for peace were not there; and it is impossible to force by mere human striving to establish that which requires the blessing of heaven to accomplish. Will the blessing of heaven be granted a peace that requires the compromise of accepted doctrines and practices to establish? In fact, it is not peace we need today, but war against false doctrine, against lowering standards, against the encroachment of worldly ways within the Ecclesias of God. Personal salvation depends upon this. And when the victory has been won, and the standards of both doctrine and practice are mutually acknowledged, peace will come. It will come from on High, not from the conferences of brethren, nor the compromising of principles. Ecclesial peace demands an effort to that end on the part of each one; not merely that of so-called leaders. Let each brother and sister come to understand better the teaching of the Word in doctrine and practice, and demand it of his family, and the Ecclesias will be transformed by the power of the Truth within. There will develop a true pattern of peace. Let each one "seek peace and pursue it" along the lines suggested by James, and the words of Paul to Timothy will be manifested in both individual and communal lives: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). Unless such a peace is sought we fear for the future; the Brotherhood could collapse under the pressures brought to bear upon it in this Noahic and Sodomitic age. That is the message the Lord left with the Apostles when he declared: "As it was in the days of Noah . . ."

H. P. Mansfield

Micah's Ministry

The "ministry of the prophets" (see Hos. 12:10) not only foretold the future, but provided practical lessons touching upon our daily walk in the truth. Their example can encourage us to become more faithful custodians of its doctrines, and to better apply ourselves to its precepts. The application of these principles will be reflected in our usefulness to the Ecclesia, and to the world outside.

His Theme

Briefly stated the subject of the book resolves itself into two heads, viz., coming judgment and coming blessing. The judgment has to do, in the first place, with the two houses of Israel, and ultimately with the outside nations. The blessing has a similar scope. It is extended first to Israel, and then through it to the nations. In no uncertain language Micah foretells the doom of the two Israelitish kingdoms, of which the capital of the one was Samaria and of the other Jerusalem (Mic. 1:5).

Samaria, the capital of the northern kingdom, was, when the prophet wrote, a populous city wherein the reigning king held court. It had, according to profane history, many people and chariots, and only after a siege of three years did the powerful Assyrians succeed in taking it (2 Kings 17:5). Of that city God's message through the prophet was:

"I will make Samaria as a heap of a fire and as plantations of a vineyard. I will

pour the stones thereof into the valley and I will discover the foundations thereof".

What of Samaria today? No better words could be used to describe its condition than those by which its overthrow was predicted. The stones of Samaria have been literally poured down into the valley. The stately buildings and fabulous temples and palaces of ancient times are but ruins: a few standing columns; the broken-down segments of ancient walls: the bared foundations of one-time elegant homes.

Concerning Jerusalem, the capital of the southern kingdom, the prophet says:

"Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest".

When Micah wrote these words, Jerusalem was in a more favoured condition than Samaria. Not only did a Davidic king hold court there, but the temple was still standing. With the final overthrow, by the Romans, of this city some eight hundred years later, we are all familiar. We know how its temple was burnt, and how the

soldiers ploughed its precincts in hope of finding hidden treasure.

What of Jerusalem now? Its past glory is no more. The Dome of the Rock stands where the Temple once stood; the Golden Gate is closed, and the graves of the dead desecrate the approach thereto. True, it is shaking itself from the dust, but even with the renovations of modern times, it is a far cry from the glory of the city in the days of Solomon or Herod. Micah's warning words are fulfilled to the letter, and the evidence is there to be seen to this day.

The Warning of History

What is the profit of all this to us? Israelites, at the time when Micah wrote, were the custodians of God's truth. That truth — rejected by Israel has now been given to us. Micah's words are a search-light thrown on God's dealings with Israel. If we take notice of what the light reveals we shall be able to trace the cause of God's displeasure with Israel and the ensuing punishment, and apply the lesson to ourselves. Micah treats of Samaria and Jerusalem as the representative cities of two kingdoms in the land of Israel. This gives rise to the enquiry, Why were there two kingdoms, seeing that at first there was only one? The second kingdom stood there as a mark of God's displeasure at Solomon's alien marriages and subsequent apostasy (1 Kings 11). Let us note this, for what displeased Him in Solomon will never please Him if seen in ourselves. But neither house of Israel gave heed to the warning which the division of the kingdom was intended to convey. The princes of Israel, who should

have known judgment, hated the good and loved the evil. "For," says the prophet, "the statutes of Omri are kept and all the works of the house of Ahab, and ye walk in their counsels". The distinguishing evil feature in the house of Ahab, who was stirred up to do evil by his alien wife Jezebel, was the worship of Baal, and in this worship the kingdom of Judah participated (2 Chron. 28:2; Mic. 6:16).

Apostasy: Then and Now

Some might perhaps say, There can be no parallel between Ahab's idolatrous system and the Christian surroundings in which our lot is cast. Let us not deceive ourselves. The worship of images is not a necessary accompaniment of either idolatry or of utter apostasy. Anything which is made to rank before God is an idol. Paul, for instance, says that a covetous man is an idolater, manifestly because possessions occupy the chief place in such an one's affections (Col. 3:5). The Jews in Christ's time abhorred images, and yet Christ shows that their wickedness was not exceeded by that of any previous generation (Luke 11:50-51). The wickedness of the Jews of Christ's day consisted in the hypocritical wearing of a cloak of Godliness whilst utterly repudiating divine principles and teaching. No, apostasy cannot be gauged by the worship of images. An idol, as Paul says, is nothing. It is a piece of fashioned wood or metal which is used to symbolise a lie — an imagination — a nothing. In Rome's divinely-abhorred system, images of the virgin abound. No one supposes any of these images to be the vir-

gin herself. The image simply gives visible form to the false idea that the virgin is alive and responds to prayer. The lie exists quite apart from its symbol, and it is the lie which dethrones God. Thus it is with the whole of Christendom's beliefs, both papal and protestant. They flatly contradict God and are therefore subversive of the Truth, and grossly immoral from the divine standpoint. Roman Catholics and Protestants, like the Jews in Christ's day, sport the Truth's garb — they profess to follow Christ whilst in both doctrine and practice they deny him.

Woe to Christadelphians, as a community when they fail to perceive the enormity of hugging a lie in place of divine teaching — when they hold up a Christ-repudiated Christianity as a respectable, harmless and desirable system not to be mentioned in the same breath with Ahab's idolatry. So far as wholesale apostasy is concerned, there is not much to choose between the matters to which Micah refers and the works of Christendom. Should we be disposed to doubt it, let us do to our religious contemporaries as Hezekiah did to the Ahab-followers of his day — let us proclaim faithfully the Truth, and a similar result to that experienced by Hezekiah will follow. His messengers were mocked and laughed to scorn (2 Chron. 30:10), and so are those who now open their mouths in earnest contention for the faith. The contrast between Ahab's religion and the one which exists today is not that of truth with error. It is a contrast, rather, between a coarse, open system of false worship and a

more refined, subtle one. Let us be in no doubt as to how God views departure from the Truth. We know from the New Testament writers and from Christ's last message especially, that He looks with no less disfavour upon the Gentile corrupters of the faith than He did the Israelitish ones.

Micah's Future

Micah's searchlight, however, not only throws its rays across the darkness of the past, it shines right into the future and reveals what is to be. By its aid we see Israel no longer desolate and downtrodden, we see her related to exaltation and blessing. We see the temple restored, the Lord once more enthroned in Zion, and His law again going forth from the midst of His chosen nation (Micah 4). Associated with the time of Israel's blessing our light reveals judgment upon the Gentiles:

"Arise and thresh, O daughter of Zion; for I will make thine horn iron and thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth". "And I will execute vengeance and fury upon the heathen (nations) such as they have not heard" (Micah 4:13).

We have seen what happened to Samaria and to Jerusalem, and we can realise how foolish were the Israelites in thinking themselves safe and secure from calamity. Do we apply the lesson? There are many indications that the day of visitation for the Gentiles is at hand. During recent years we have been, in relation to the Israelitish nation, the privileged witness of marvellous fulfilments of prophecy. As Ezekiel foretold, so has it come to pass. There has been a noise

among the dry bones — a shaking — bone has been coming to bone, and the flesh and sinews have been coming upon them. It only remains for the Word of God to give breath, so that Israel shall live and stand upon its feet an exceeding great army. When once this happens, it will mean the passing of the cup of affliction from Israel to Christendom. We have seen the terrible certainty with which God's displeasure was visited, as foretold by Micah, upon Israel. Let us not shut our eyes to what the same prophet reveals as touching the judgments to which Christendom stands related. Let us endeavour to press home the certainty of these things, remembering that none of us will be floated into the kingdom on the labours of Bro. Thomas and other toilers — our own personal grip and earnest contention must be brought to bear upon the things concerning which they have ministered to us.

We know why judgment fell upon Israel. It was because of rebellion and wickedness. But why the blessing? Because of the oath which Micah brings to remembrance:

"Thou wilt perform the truth to Jacob and the mercy to Abraham which Thou hast sworn unto our fathers from the days of old" (Micah 7:20).

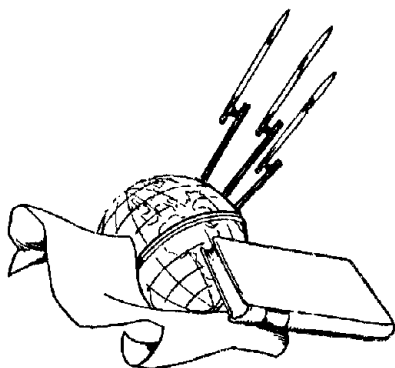
But what is there in the oath that should relate Israel to blessing in the future more than in the past? The oath provided for a seed who through his righteousness should both make the blessing possible and also bring it to pass. The oath has been confirmed by the coming of this Seed, even "the Lord our righteousness". In him verily "mercy and

truth are met together", for in him mercy and blessing will be extended on the basis of truth and righteousness — first Christ's own righteousness, and then the righteousness of Israel, as it is written: "Righteousness shall go before him, and set us in the way of his steps" (Psa. 85:13). Then verily "truth shall spring out of the (Israelitish) earth, and righteousness shall look down from (the Israelitish) heaven" (Psa. 85:11).

What will Israel's time of blessing bring to us? Shall we then form part of Israel's righteous heaven — shall we form part of the multitudinous Christ through whom blessings will flow to all nations? Or shall we then be found to be part and parcel of the world, and be cast back into that which we have loved and served so well, to partake of its judgments? The answers to these questions largely depend upon the use we are now making of our searchlight as provided in the prophets. In its exhibition of coming glory and blessing lies our incentive to right-doing, and in its revelation of coming judgment lies our deterrent to laxity. Israel's rulers in the past, as touching righteousness, were worse than failures. In the rulers of the future, the oath provides for righteousness absolute and certain. Not any will enter upon the office save those who have previously been entrusted with the Truth, and tested concerning the use to which they have put it. The present is our time for being proved, and our test lies in whether we apply Christ's precepts in our daily walk.

C.J.

The Amazing Middle East



Napoleon's attempt at world domination through conquest of the Middle East, considered in our last article, stimulated archaeological interest in the Holy Land. The curiosity of men of learning thus aroused, expeditions were organised, and a curious public found its knowledge of Bible times and lands greatly augmented by the discoveries publicised. National sponsorship was forthcoming to financially assist these endeavours, for the strategic importance of the Middle East politically and internationally had been made obvious by Napoleon's invasion. So archaeology and prophecy did service one to the other through political expediency. The eyes of Britain, France, Russia and other powers became focussed on the Middle East.

Pilgrimage & Fervour

The removal of the French, and Ottoman disinterest in the Holy Land, allowed free British movement and a measure of political stability, in which atmosphere a flood of curious visitors descended on the area. Geographer Edward D. Clark whisked through central and northern Palestine and quickly discounted as spurious the traditional sites occupied by the Roman Catholic Church. For instance their Church of the

Holy Sepulchre was inside the walls of Jerusalem*. He knew that Jewish law required a burial outside the city. Following his visit came Jean Louis Burckhardt exploring east of Jordan, and James Buckingham, travelling widely, and assessing the land's commercial potential.

The political upheaval of Europe at the time of the French Revolution evoked there a strong expectation that Armageddon and the millennium were immi-

* However archaeologists today claim to have found evidence of a further ancient wall within the site of this church. But what Roman Catholicism does not appreciate or ignores is that the Lord, to fulfil all the requirements of sacrifice, had to be put to death at a site north of the Temple. What is known as "Gordon's Calvary" is in a proper geographical relationship to fulfil this, which the Church of the Holy Sepulchre is not — Ed.

ment. That political genesis, and the wave of scientific discovery that followed, was by many identified with Daniel 12:4, when men would run to and fro and knowledge would be increased. In 1792, an Anglican James Bicheno, published a treatise entitled *Signs of the Times* detailing the Revolution, the disenfranchisement of the French Catholic Church, and Napoleon's presence in Egypt, as signs of the last days. Richard Brothers, knowing that the last days required the return of the Jews to Palestine, proclaimed that he would lead such an exodus. His zeal terminated with his arrest and confinement in the Bedlam Asylum. The momentum of this excitement reached America, and the Protestants, seeing a responsibility to accelerate the day of the Lord, fed funds and effort into Bible distribution and mission work, endeavouring to convert fanatical Muslims and stiff-necked Jews. "The day" was not yet however, but interest in the Holy Land had been stimulated.

Bible Validation Through Archaeology

As that religious zeal diminished, intellectual fervour to validate the Bible increased. The brilliant linguist Edward Robinson was sent to Jerusalem in 1837 to apply his knowledge of Hebrew and Greek to identify Biblical place names. The similarities between Biblical villages were quickly and logically pieced together; El Jib was Gibeon; Beitin

was Bethel. His analysis separated fact from fantasy and linked ancient with modern. He was also able to decipher the surviving structures of Herod's Temple, identifying a protrusion from the Western wall as a portion of an arch that traversed the now-obscured Tyropean Valley.†

The incredible wealth of knowledge in this derelict portion of the Ottoman Empire excited the European powers which followed Britain in the establishment of consulates in Jerusalem; France, Russia, Sardinia, Austria and Spain were all there. At the same time, without flair, Jews returned, not as visitors but permanent residents. France in turn became the official Protector of Roman Catholic interests, and Russia her counterpart with regard to Eastern Orthodox property. By 1842 appeal for the region was intense, but the European avenue of interest, archaeology, became in fact, merely a means to attain a Divine end: that of prophecy which required world interest in the Holy Land (see Isa. 43:9-10). The real purpose of their presence was more profound. A commentator wrote:

"The gratification of their own curiosity was the only motive of which they were conscious. Little did they think they were obeying an impulse from on high, and that Yahweh meant them to be witnesses of His truth to the after ages of the world" (Dan. 4:17; Isa. 30:8).

Holy War

The Holy Land of the mid-nineteenth century was abuzz

† It is known today as Robinson's Arch. In ancient times it provided access to the Temple from the west by spanning the deep Tyropean Valley that separated the Temple mount, "the mountain of Yahweh's house" (Isa. 2:2), from the rest of the city — Ed.

with unprecedented tourism, trade and exploration, commercial agents bidding for trade concessions and telegraphic rights, and the construction of roads, canals and railways. This fertile growth was the backdrop for a most ludicrous event, kindled in no less a place than Bethlehem, exploding ultimately in the tragic Crimean War. The Church of the Nativity identified the nominal site of Christ's birth, chosen in the fourth century by Helena, mother of Constantine. Competition there between the Catholic and Orthodox churches over the sale of relics had led to an agreement arranged by the Ottoman authorities in 1672. The Greek Orthodox faction was given the right to construct a basilica over the sacred grotto which marked "the place of the manger". The Catholics could build an adjoining church, with free access to the Greek-owned grotto, whose centre-piece was a silver star, donated by the Catholic King Louis XV of France in 1717. Adding insult to that injury, the star bore the *fleur-de-lis*, symbol of French ownership. Greek consternation fermented over these symbols of French-Catholic authority in an Orthodox basilica.

Antagonism reached boiling point on Christmas Eve 1847. The Greeks, to consolidate their authority over the grotto, blocked Catholic access on this festive occasion. Brawls erupted between these "holy" men of God. One Catholic participant managed to pass the fracas only to find the silver star in the grotto had been removed. The whole issue exploded as the Catholics regarded such desecration as a chal-

lenge to all Catholic authority throughout the Holy Land.

The Catholics appealed to the French protectors who were anxious to restore national prestige which had sunk in the wake of Napoleon's recent defeats. They scampered to the Ottoman rulers seeking reassurance that Catholic interests would be protected. In response to this cosy alliance, the outraged Russian Tsar Nicholas invaded the Danubian provinces of the Ottoman Empire to reaffirm Orthodox status in the Land.



Robinson's Arch, Jerusalem; part of a bridge which crossed the Tyropoëon Valley, named after its discoverer, Dr. Robinson — from a contemporary drawing.

The initial religious squabble had deteriorated into an international political disaster culminating in the Crimean War. England was next drawn in as an ally of France. Together, to solve the eastern question, they stormed the Russian Sevastopol in 1855 securing for themselves protection of the Sultan's empire. It was this sanction that allowed the French, in a bid to restore national standing, to indiscriminately raid the ancient archaeological sites in Palestine carting antiquities in abundance to the Louvre in Paris. The British responded by seeking a practical project for the betterment of Jerusalem's health viz. a water supply free of polluting sewerage that caused Cholera, Dysentery, Typhoid and Malaria. Project leader Captain Charles Wilson, encouraged by the philanthropic Jew, Sir Moses Montefiore, converted the objective to a very valuable archaeological dig around the Temple Mount (Jer. 30:18), exposing and identifying further detail of Herod's Temple. In 1865 the Palestine Exploration Fund (PEF) was founded. Its first President, the Archbishop of York stated with more than a modicum of spiritual licence:

"This country of Palestine belongs to you and me, it is essentially ours. It was given to the father of Israel in the words 'Walk through the land in the length of it,

for I will give it unto ye'. We mean to walk through Palestine in the length and breadth of it because that land has been given to us. It is the land to which we turn as the fountain of all our hopes; it is the land to which we look with as true a patriotism as we do this dear old England".

With this grand launching, the politico-religious framework to face France had been declared. The die was cast establishing the major parties involved in Israel's return. The final hurdle came in 1869 with opening of the French-built Suez Canal. The Franco-British rivalry was resolved in favour of the latter by 1871§ when Napoleon was exiled. The Canal and three quarters of all its shipping became British. The French acquisition and exhibition in 1873 of the widely-sought Moabite Stone (whose inscription detailed King Mesha's challenge over the Hebrew Kings, 2 Kings 3), had allowed them to save face after their defeat by the Prussians, but their national decline permitted the British to step up prestigious *Palestine Exploration Fund* discoveries thus maintaining their esteem and influence in the strategically — crucial Jerusalem. Their bold initiative proposed to comprehensively map the whole of Palestine, the results of which were an investment with long-term benefits for the Empire, and a Jewish homeland.

J. Catchlove (Woodville)

Editorial note:

§ Reference to Napoleon above who was exiled in 1871 is to Napoleon III. He was defeated in war with Prussia in 1870 and subsequently deposed to retire to England where he died shortly after.

"Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). This applies to archaeology as well as other aspects of knowledge.

7. Memories To Cherish or Forget

This is a weeping world. Sorrow and sighing are everywhere. But true saints do not sorrow as those who have no hope. Whilst they may weep now, they know it is only for a time. Particularly in relation to those who have so lived their lives as to develop characters in preparation for the Kingdom. They leave behind records of faithfulness which encourage those who remain, and will stand them in good stead at the coming of the Lord.

Though Dead Yet They Speak (Prov. 10:7)

"The memory of the just is blessed: but the name of the wicked shall not" (AV).

"The memory of the righteous is a blessing, but the name of the wicked will not" (RSV).

"The righteous are remembered in blessings; the name of the wicked turns rotten" (NEB).

"The memory of the upright is blessed, but cursed shall be the name of the wicked men" (Moff).

"The memory of the righteous will be a blessing, but the name of the wicked will rot" (NIV).

Simple enough are the thoughts expressed in this saying, but what volumes could be written in attestation of its truth! And we need not go outside the Bible for ample material, and numerous illustrations. Take just three illustrations of each. The wicked first: King Manasseh, Haman and Judas.

The record of King Manasseh is given in 2 Kings 21; 2 Chron. 33. He brought incalculable suffering on the people of God. He was a man whose name was a total blot on Israel's history. Haman's ac-

count is given in the book bearing the name of Esther. It records all the facts relating to his diabolism: of how he thought scorn to merely kill Mordecai, and wickedly planned to destroy the entire Jewish nation. Poor fool! Pitting himself against the God of heaven! He met his end on the gallows of his own making, intended for the one he hated; since when his name has rotted, or as it is rendered by some, "stinks"! Consider also Judas and his fearful treachery in betraying Jesus of Nazareth; all to satisfy the lust of greed and avarice! How well he did in ridding the world of himself — by his own hand! He, too, was blotted out of existence. His name remains as a reminder of everything foul!

How much better to turn to the righteous and the just; whose lives adorn the pages of sacred history. Such are Joseph, Mordecai, and the Lord Jesus. Who can read the story of Joseph without being moved to tears? Sold by his brothers, subjected to false

imprisonment and over ten years of slavery, he nevertheless remained a man of sterling integrity. He was raised to honour by Pharaoh the King to be his Prime Minister, second only to himself, in royal dignity and power. Truly his name is blessed for evermore. Then, of Mordecai, the Jew — the contemporary of King Ahasuerus and the butt of Haman's hate; nothing but good can be said of him. Indeed it is summarised in the closing words of the Book of Esther (10:3): "For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and acceptable of the multitude of his brethren, seeking the wealth of his people,

and speaking peace to all his seed". What a name! and what a reputation!

And what of the Lord Jesus! With only three more lines remaining to me to write his praise, how inadequate I am to do so! His name is filled with sweetness in every believer's ear. Because of faithfulness and sinlessness, God his Father "exalted him and has given him a name above every name". Indeed, there is "none other" under the whole heaven, "whereby we must be saved". Will our name be fragrant? — or odorous? Will it be as perfume, or will it stink?

What we do now will determine that then. C.W. (U.K.)

Comfort in Adversity

The record of Ecclesial life seems to be of constant controversy. This is extremely distressing to those who have the welfare of their brethren and the Truth at heart, and often causes misgivings as to what is the cause of this. Have we really the Truth? To this there can be but one reply: Yes! without a shadow of a doubt! A careful review of the Spiritual evidence upon which we base our faith will reveal that. Why, then, is there so much controversy? Because of the difficulty of mixing the divine with the human, because though we hold the Truth which is from above, we are human, and therefore prone to evil "as the sparks that fly upwards". It would not be difficult to achieve peace if we were prepared to capitulate on principle; but where the Truth is loved more than self, it seems inevitable to result in dissension. This, however, does not mean that we are necessarily lacking in the Truth, nor the spirit of it. Consider Paul's experience with the brethren in Corinth. Despite the extent of love that he manifested to them, and he claimed to have a greater regard for them than for others (2 Cor. 12:15; 2:3-4), his relationships with them were strained to the uttermost through controversy over doctrine, conduct, and personalities. From this we can take heart; for if an inspired Apostle experienced such a state, with the authority and wisdom he was able to bring to bear upon the problems that faced him, how much more are we likely to do so.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR
AND FAR

Voting in Political Elections

"The wording of the proforma letter received by Mrs. Kohler is I agree less than circumspect. The phrase 'valid, truthful and sufficient' was simply lifted from the legislation. The Electoral Acts has now been changed and when proclaimed that phrase will be replaced by 'valid and sufficient'. Furthermore the 'new' Act accepts conscientious objection on the ground of religious conviction to be a valid and sufficient reason for not voting.

"I would ask you to extend to Mrs. Kohler my apologies for apparently impugning her truthfulness. That of course was not my intention nor am I competent to do so.

"Thank you for raising the matter — it will not happen again.

Yours sincerely" —
A.K. Becker, Electoral
Commissioner. State
Electoral Department.

(In Australia, voting is compulsory, but normally the validity of our refusal to comply is acknowledged when we advise the department of the basis of our stand in this matter. However, recently that was challenged, and members were fined for refusing to vote. A letter was sent to those whose applications were refused, making certain allegations, and we took this up with the Commissioner. We drew his attention to our consis-

tent stand over the years, pointed out to him other relevant matters, and the result is the letter above — Ed.).

Vatican-Moscow Alliance

"As former Roman Catholics we are interested to read *The Vatican-Moscow Alliance* by Avro Manhattan which was loaned to us. We would like to obtain a copy, but have been unable to do so. If you can assist in this matter we would appreciate it" —
M.S. (NSW).

(Your letter was mislaid, so that your request was not handled. The book to which you refer has been replaced by a later one entitled: "The Vatican, Moscow, Washington Alliance" a copy of which we can obtain for you if you so desire — Ed.).

Enquiry

"Would it be possible to obtain back copies of *The Christadelphian Expositor* expounding Deuteronomy? A brother of our meeting wishes to take the copies in place of another who no longer wants them, and he would appreciate obtaining the back numbers.

"We appreciate the work that the Committee does in providing spiritual food in these days of liberal ideas — which sadly are hardening into apostasy. We pray that we

may, with all contending for the Truth, be found in the day of our Lord's return as faithful witnesses in a dark world. That we may encourage our brethren and sisters to hold fast to the faith, and not be drawn aside by the modern ideas that are creeping into Ecclesias" —
T.B. (U.K.).

(We will try and obtain the back numbers of "The Expositor" for you. We agree with you that there is a need to "contend earnestly for the faith". In doing so, and strengthening ourselves and others in the Word, it may be possible to stem the drift that is unfortunately taking place in some parts of the Ecclesial world — Ed.).

Criticism

"I'm seeking information. In the August issue of *Logos* there is an article, entitled: *Marriage Relationships* by Bro. E. B. Wilson. The writer states . . . 'The review now given is not from Christadelphian sources . . . as few, if any of us have access to the material necessary to make such a review. However, some others do have access, and some have taken the immense trouble to make the search'.

"The writer further states . . . 'These people (who they are we are not told) have examined the writings of all the 'Christ-

ian Fathers' (???) whose statements survived the ages since the first century AD'. I am somewhat more than puzzled. Considering the commendable stance of *Logos Publications*, urging its readers to consult the 'Pioneer Writings' on all matters of a doctrinal nature, I found no such names as Thomas, Roberts etc. I did find a long list of 'Christian Fathers' whose names were listed as trustworthy sages. Has *Logos* had a change of heart? Are we now to believe that the Ecclesia of God is to be counselled by the apostasy in matters of Doctrine and Conduct?

"What does Paul say as recorded in Acts 20:28-30? What is the advice he gives to Timothy (1 Tim. 4:1-3)? Paul died about 67 AD. Before the close of the first century the heaven was already at work. Doctrinal purity was under siege when the Revelation (96 AD) was given to John. What were the messages sent to the seven ecclesias? Maybe *Elpis Israel*, *Eureka*, *The World's Redemption* even Teachings of the Master might have been sought out as reference material.

"Bro. Mansfield may we ask for the title of the book and the author that our writer so copiously quoted from?" — T.O. (USA).

"*Logos* has not had a change of heart in regard to the writings of the Apostasy. When it comes to the exposition of the Word it places no trust in the so-called "Christian Fathers". And neither does author E.B.W. whose article you criticize. He is citing historical evidence, not doctrinal un-

derstanding; and is doing so because some have claimed the opposite to that advanced by this book entitled "Jesus and Divorce", claiming that from Apostolic times the Exeptive Clause has been implemented. The book shows that this is not the case, and that use of the Exeptive Clause to justify remarriage after divorce is of comparatively recent times. Moreover, E. B. W. does not set forth the "Christian Fathers" as "trustworthy sages" as you claim. He is quoting historical evidence, and does not endorse the doctrinal teaching of the so-called "fathers". Note that in his article he placed "Christian Fathers" in inverted commas to indicate this. It will also be conceded that in citing historical evidence Bro. Thomas did quote from Eusebius and others whose doctrinal teaching he opposed. For ourselves, we believe that the Scriptural evidence for the stand we take sets forth the teaching of the Master clearly. Despite the way in which we may apply the "exeptive clause" the Lord made no provision for remarriage. That has to be read into the text. We will pass your letter on to E. B. W. for personal reply — Ed.).

Contribution

"Please find enclosed preliminary details of the End of Year Studies to be led by Bro. John Martin this year. If these details could be included in the October Ecclesial Calendar it would be appreciated.

"We would also like to forward \$50 toward the work of the Ecclesial Calendar in providing

and co-ordinating Ecclesial functions throughout Australia" — B.K. (SA), Young People's Class.

(We appreciate the material assistance thus afforded which provides practical assistance to the work of the Truth in which we are engaged. It is very thoughtful of the young people of South Australia — Ed.).

When Did Jacob Live?

"Both *Logos* and *Expositor* have been of the greatest help and encouragement over the years. I do not know where we would be without them.

"One minor point of criticism whilst I am on the job of writing. In V. 51, N. 11, p. 331, the statement is made "... an Egyptian king who lived 1500 years before Jacob".

"If he did, he lived 900 years before the Flood when there were no Egyptians to rule over!" — B.H. (WA).

(You are perfectly correct, and we should not have overlooked the mistake. Our chronology, as published in "The Expositor" shows that Jacob died in the year 2315 after Creation. I think, that what the author meant, was that the British Museum claims that the king lived 1500 years before Jacob. Of course, the land of Egypt could well have been populated before the Flood; in which case the observation of the Museum would be correct. Archaeological research is a most interesting avenue of study, but the findings of scholars are not always correct. The Bible is inspired and infallible; not the research of mortal men — Ed.).

Logos In Canada

"Unfortunately our postal rates have just taken another jump. Some Ecclesias, however, are prepared to accept an Ecclesial parcel to save on local postage. If brethren can arrange for this to be done we shall be happy to process it. This should save a considerable amount in postage" — A. Bull (Canada).

(The cost of despatch of "Logos" to Canada is about 50% more than the subscription price. This is due to our efforts to overcome the delay in postal communications. We air-lift the Magazines to Bro. A. Bull of Vancouver, and he mails them out to individual addresses from that centre. This means that "Logos" should be received weeks before it normally would be available — but the cost is extremely high. If bulk parcels can be mailed from Vancouver, a saving in cost will be effected. The periodicals will be individually wrapped, but would be despatched in a parcel. Brethren who are prepared to handle the magazine locally are asked to contact Brother Bull whose address and telephone number is on the inside front cover of "Logos". Any economies thus introduced will be greatly appreciated — Ed.)

The Carcase And The Eagles

"For whosoever the carcase is there the eagles will be gathered together' (Deut. 28:26). How interesting it is to see how the Pope and the harlot daughters are drawing closer together, ready, like vultures, to take

possession of Jerusalem. In contrast, the prophet Ezekiel was asked: 'Can these bones live?' The answer: 'I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all; and they shall be no more two nations, nor shall they be divided into two kingdoms any more at all'. Isaiah adds: 'And it shall come to pass in that day, that the Lord will set His hand the second time to recover the remnant of His people'. We live in stirring times" — T.H. (USA).

(We live in stirring times indeed; and your enthusiasm for preaching the word is encouraging even though we are on the other side of the world. Thank you for the news-cuttings. The one headed: "Pope Requests Review Of Jerusalem's Status" is particularly interesting. Bro. Thomas taught that when Russia moves against Jerusalem, the Papal blessing will be with Gog, and the future of Jerusalem's "holy place" will play a part in the development of the time of the end. We will use the information in the cutting for an article in "Logos". Many thanks! — Ed.)

Expositor Missing

"We wish to renew Logos and Expositor, and do hope that you have from Vol. 10 No. 3 onwards, as that was the last one we received. Like E.K.G. of USA (July Logos) we are anxious to receive these, and have included extra money to pay for them. Please let us know when your volume on Genesis is available. We are

anxious to obtain it" — R.X. (USA).

(Under separate cover we have forwarded the copies to you. Genesis is in process of revision, and we do what we can in plodding along! — Ed.)

Next Year In Jerusalem

"Greetings to you and your family. We hope you were able to withstand the rigorous schedule that was mapped out for you this summer. Maybe, next year in Jerusalem" — H.O.T. (USA).

*(We are gradually re-
living from our strenuous
tour, and hope to make it
next year in Jerusalem
— God willing! If not
through the Lord's
coming, at least with the
Logos tour! But whether I
personally climb Sinai
again is on the doubtful
list! — Ed.)*

An Old Friend

"How sad that your accounting records are not as good as the spiritual content of your magazines! But, undoubtedly, we are glad that the opposite is not the case! As a retired Accountant and Company Secretary, involved for some 50 years in trying to keep company figures right and make ends meet, I appreciate some of your problems, and sympathise therewith. However, with such a background and a true love of figures and detail, perhaps it will not appear astounding if I produce in true accounting style, and for the required Company Law statutory period of 7 years (I can go back to 1971/72 if required!) the

details of my attempts to keep ahead of your 'bad debt collectors'. My record shows (details of subscriptions and donations going back to 1977 are included in the letter).

"I trust the above will clarify the situation and your/our accounting problems.

"Please forgive my remarks if they appear a little facetious at a time when you are probably up to your neck in work and problems. Accept them with my brotherly love and pass it on with encouragement to all the Logos Labourers, including particularly our Editor, Bro. Perce, who have done and are doing a wonderful service for the Truth. From my records, I note that I have been a subscriber to Logos for over forty years. In fact the earliest copy I have is a bound copy of Volume 6 commencing August 1939 when the cost was a mere 5 shillings per annum — treasures almost given away. So we have been 'friends' for a long time. May we continue so, and, if not before, meet with wondrous joy in the glorious kingdom of our Lord, for which we earnestly pray" — M.P. (Qld.).

(We have been overseas for some months with sporadic visits back home, and have only just seen your delightful and encouraging letter. If accounting mistakes continue to cause such response as yours, we should increase them! Your sense of humour was just the tonic we needed today — which has been a little difficult. How times change! 5/- is 50¢ today!)

But then our annual postage bill was about £50 or \$100. Last financial year was paid out \$27861.79 in postage: our single heaviest expense item, higher than even printing costs — which was not the case then. Of course, we are mailing out greater quantities of literature now, so we suppose the comparison does not stand. But this is an age of increasing costs. In spite of all such difficulties, we have managed to keep going; and the support of "old friends" like yourself, as well as the many labourers at West Beach who help to lighten the burden have greatly assisted to maintain the output. We trust that the coming of the Lord will soon put an end to these labours. Meanwhile, they have extended the circle of our friends — as well as our enemies! For the former we thank God; in regard to the latter we take courage — Ed.).

Distribution

"I do enjoy the *Herald of the Coming Age* series, and would like you to forward 25 copies of each issue. I keep them by my side for any who show interest in the Bible. When my home was sold I mislaid some issues, but I am gradually building up my stocks again, and I pass them on to friends who show any interest in the Bible. Maranatha — *The Lord cometh!*" — H.W. (WA).

(Arrangements have been made for you to receive these copies — Ed.).

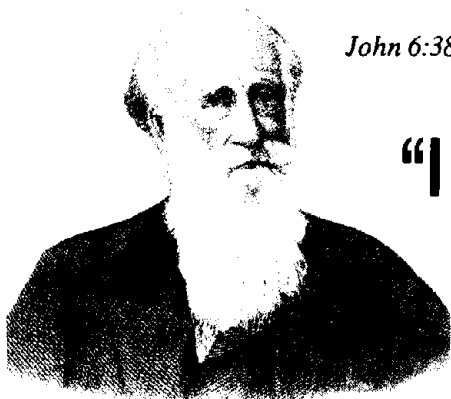
Decline

"Have just read your Editorial in September

Logos, commenting on the decline of the Truth in certain meetings. However, the trouble is not limited to overseas meetings, but is apparent in Australia as well. I enclose a cutting from a local newspaper reporting the proposed construction of 'a three-storey retail and office building on their old church site,' and including the statement: 'The Christadelphians will build a new church' in an adjacent area . . .'

"Total disfellowship should be taken against those who identify themselves with the church systems . . . I have witnessed a marked decline in some Ecclesias since they adopted the new hymn book with its 'seasonable hymns' and reference to 'the church' incorporated therein" — D.H. (NSW).

(The Lord warned that the epoch of his second coming would witness a decline among believers. Being forewarned we should forearm ourselves against the pressures of the age. We, too, witness a serious decline Ecclesiastically throughout Australia, and we hope that our words of warning may alert brethren to a very pressing need. Let us strengthen the things that remain. Where apostasy is permitted fellowship action should be taken. This is according to Apostolic action (1 Tim. 1:20), and is the pattern that should be followed today. To ignore the challenges to the truth is to court danger for the Ecclesias. The hireling flees at the appearance of the wolf, a true shepherd will challenge and overcome such by vigorous action — Ed.).



“I Came Down From Heaven!”

This is one of the “deep sayings of Christ” — a statement distorted by many who understand not the doctrine of God manifestation, but one which is beautifully expressive of the unique relationship existing between the Father and the Son. A relationship that in the grace of God is widened to provide for the sharing of it by all who come unto the Father through the Son. As the grand purpose of the Deity unfolds through His revelation, it reveals that there is opportunity for each one to enter into this glorious association, and so “rejoice in hope of the glory of God” (Rom. 5:2). — A. K.

Christ: Before And After Baptism

When we contemplate the Cherub* before his sealing and anointing, we see only the Son of Mary — “the Seed of the Woman,” in the words of Moses; and the Son of God, in the same sense that Adam was (Luke 3:38). The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is, that he dwelt in Nazareth, and was subject to Mary and Joseph; and worked at the trade of his mother’s husband. He knew his real paternity was not of Joseph; he never went to school; yet he was wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and was the beloved of all who knew him (Matt. 1:23; Luke 2:40,46-52; Mark 6:3; John 8:15; Psa. 119:97-104). He was clearly in an intellectual and moral condition parallel with Adam’s

before he transgressed. The “grace of God” was upon Adam, and imparted to him much wisdom and knowledge; but still let him free to obey the impulses of his flesh, if he preferred it, rather than the Divine law. This was the case also with Jesus, who, in his discourses, always maintained the distinction between what he called “mine own self”, and “the Father himself,” who dwelt in him by his effluence. “The Son”, said he, “can do nothing of himself”; and this he repeated in the same discourse, saying, “I can of mine own self do nothing”, He refers all the doctrine taught, and all the miracles performed, to the Father, whose effluence rested upon him and filled him. If this be remembered, it will make the “hard sayings” of his teaching easy to be understood.

Thus, in John 6:38, Jesus says, “I came down from heaven;” “I am the bread that came down from heaven — the bread of life; if any man shall eat of this bread, he shall live in the

* By “the Cherub”, Bro. Thomas refers to the Lord Jesus as the “Chariot” in which Yahweh figuratively rode (see Psalm 18:10 and “the chariot of the Cherubim” — 1 Chron. 28:18). Jesus was “sealed and anointed” at his baptism when the holy spirit came upon him in the form of a dove. — A. K.

Aion, and the bread that I will give is my flesh". These sayings caused the Jews who heard them to inquire, How can this man have come down from heaven whose father and mother we know? And, how can he give us his flesh to eat? These inquiries were prompted by their rule of interpretation, which has been the rule of their posterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the flesh. "Ye cannot tell whence I come," said Jesus, "and whither I go. Ye judge after the flesh".

They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognize the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where he was before": that the Spirit claimed the Cherub born of Mary as "his flesh", because it was prepared for Him — Psa. 40:6; Heb. 10:5; and that he gave this flesh, which he calls "my flesh," for the life of the world; which flesh, Paul says, "*through the Eternal Spirit* offered himself without fault to God". Judging according to the principles of flesh-thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven concerning the Christ and him crucified.

Dwelling in Christ

"Thy words were found, and I did eat them", says Jeremiah; but the contemporaries of Jesus had almost a little taste for such eating as ours. When a man marks, reads and inwardly digests the subject-matter of the Father's doctrine, he eats and drinks it, and is "taught of God", as all must be who would be saved. That doctrine sets forth the things of the kingdom of God, and the things concerning Jesus Anointed, among which is the sanctifying of those who

believe the promises covenanted, through the offering of the body of Jesus once. They who understand the doctrine of the Father, and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh, and drinketh my blood *dwelleth in me, and I in him*" (John 6:56). This indwelling is by faith of the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith" (Eph. 3:17). When the words, or doctrine, of the Eternal Spirit concerning the kingdom and name are the subject-matter of our faith, we dwell in Christ, and Christ dwells in us. The Jews did not see into this, because they judged after the flesh, which, in this great matter of God and salvation, is altogether ignored as unprofitable. "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life;" therefore, if these words dwell in us, "spirit and life" dwell in us, otherwise not.

In What Way Christ Descended

We must judge then, after the Spirit, for "the deep things of God," which are "the things of the Spirit of God are spiritually discerned". There is a sense, then, attached to the spirit-and-life words of Jesus enunciated by him in preaching the gospel of the kingdom, which the natural man, judging after the flesh, cannot receive. It is evident that the Son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection: how then, says the man who thinks only after the flesh, can "the Son of Man ascend *where he was before*?" This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus, "How can these things be?"

To this question, the answer, in principle, is, that "that which has

been born *ek, of, from, or out of*, spirit, is spirit;" and as "God is spirit", is therefore God. "The Spirit breathes where he pleases, and thou, Nicodemus, hearest his voice; but thou perceivest not how he is come, and in what he goes away; thus is every one who has been born of the Spirit".

Nicodemus and his contemporaries heard the Voice of the Spirit, breathed forth in the words of spirit and life uttered by Mary's Son, who they knew was a teacher come from God. But they did not perceive that this teacher was the Eternal Spirit, nor did they comprehend *how* he came. Judging by flesh-appearances, they only saw Mary's Son, as they saw Isaiah or one of the prophets, as teachers come from God. They did not perceive that Jesus was "a body prepared" by special Spirit-creation, the Cherub upon which the effluent power of the Eternal Substance rested; and that upon him and through him, he walked through the country, breathing forth his voice in the doctrine taught, and his power in the miracles performed: not perceiving this, still less did they comprehend that the Effluent Power would so thoroughly change the constitution of the "Body Prepared", (Heb. 10:5) that it should be no, longer corruptible flesh perpetuated in life by blood and air, but should be transformed into spirit-flesh and spirit-bones, constituting a Spirit-Body — a material, corporeal substance — essentially incorruptible, glorious, powerful, deathless, and quickening; and that in this, as *corporealized* spirit, the Effluent Power that had "come down from heaven" — from the abode of the Eternal Substance, "which no man can approach unto" — would "ascend where he was before". They did not see into this any more than our Trinitarian, Arian, or Sabellian contemporaries do. These accept symbols created by the controversies of past ages, but can explain nothing, having no scriptural understanding of

the "heavenly things". The Son of Man born out of the flesh was flesh — mortal blood and flesh, but he is no longer so. The same Son of Man has been transformed into incorruptible spirit-substance, and is therefore spirit; and as spirit (not as flesh) is "where he was before". He is "Yahweh the Spirit," the fleshly element being an accretion to the Effluent Power, which does not change the constitution of the Spirit, but is spiritualized thereby.

The Lord's State in Death And Resurrected Life

Between the two living manifestations, was interposed the *death-state*. In this state, the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross "My Ail, my Ail, why hast Thou forsaken me?" The effluent power by which he had taught and worked was withdrawn from him *for some time before he died*. The Spirit no longer rested upon the Cherub, yet that Cherub continued to live as other men. In process of time, he expired. He was now, like the Cherubic Veil of the Temple, "rent in twain". It was no longer affirmable that "I and the Father are one;" but that "I and the Father are twain;" for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psalm 38 "Yahweh's arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh; its wounds stank; and its loins were filled with a loathsome disease: feeble and sore broken, his lovers and friends stood aloof from his stroke, which had consumed him, and laid him low in a horrible pit". This was the death-state of the Cherub. Will any one affirm that that dead body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned; and had it

been left there, it would have crumbled into unprofitable dust (Psalm 30:9).

But, in the wisdom of the Eternal Substance, this could not be permitted. This flesh must be born again, and its ears must be opened (Psa. 40:6; Heb. 10:5). The Eternal sent forth His spirit, and "healed his soul" of that "evil disease," which his enemies said, "cleaved fast unto him, that lying down, he should rise up no more" (Psalm 41:4,8). But the Eternal Power defeated their machinations, and proved them to be liars; for He turned the body into spirit, and made it one in nature with Himself — the Spirit-Son of the Eternal Spirit, equal in power and glory — God.

In this Holy Spirit Nature, the effluence of the Eternal went away. "In what he goes away, Nicodemus, thou dost not perceive". He did not comprehend that the emanation of the Father's substance, converged and focalized, and rendered visible in the Spirit-Dove — that the Spirit which had come thus, would go away corporealized in a body born from the grave, to the place in which he was before, and there rejoice in the glory possessed before the world was.

The Beginning of the Creation of God

These things being understood, it is not difficult to understand the import of the sentence "thus is every one that has been born of the Spirit". He is first in the flesh, subject to disease

and death. This, however, is to be superseded; and those who are "taught of God", and by that teaching are enlightened by the spirit-and-life words of the truth, which brings them to "the obedience of faith", are transformed, or "fashioned like unto the body of his glory". This occurs at the epoch of the resurrection, termed by Paul, "the redemption of the body" — the One Body — "the manifestation of the Sons of God," who all become "like him" in body, as they have been in faith and practice — Spirit, because born of the Spirit, and therefore God, because, "Spirit is God".

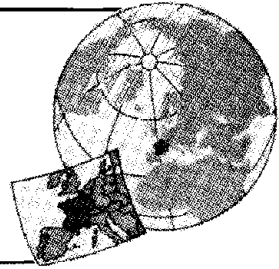
Well may the apostle exhort believers to "walk worthy of God, who has called them to his kingdom and glory". It is indeed "a high calling", and a great manifestation of divine love bestowed upon men by the Father, that He should invite them to become His sons, and when manifested in the Divine nature, be in them "all things for all". When we contemplate such a destiny, that we are to be elements of the Spirit-glory, the Cherubic manifestation of the Eternal Spirit, which is to fill the earth as waters cover the sea, we ought, indeed, to "purify ourselves; even as He is pure", and to live superior to the mean and petty considerations of time and sense. "Walk worthy of God" — worthy of a position in which we shall be *isageloi*, equal to angels, "the sons of God being the children of the resurrection". But here we must leave the matter for the present.

J. Thomas

Present Trials

The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him, who through much tribulation, is purifying to Himself a people who, with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy; sorrow and mourning shall flee away".

How France Fulfils Prophecy



It is clear from Bible prophecy that ultimately Europe will be severed from the English-speaking world to form an integral part of the Gogian confederacy that will invade and devastate the Middle East. Moreover, prophecy shows that France, in the latter days, must play an important role to that end. From it would emerge the spirit of revolution to disturb the minds of men and nations, creating discord and distrust, and developing a warlike attitude that would ultimately erupt into Armageddon. In an amazing way, history reveals how the Divine predictions are fulfilled and fulfilling.

The "Toes" and "Horns" of Daniel's Prophecy

Nebuchadnezzar's dream-image and its interpretation was designed to reveal to that monarch, and to all "the living" who would consider it (Dan. 4:17), that despite appearances, God is in control of the destiny of nations.

That means that by the manipulation of circumstances, He is able to guide world politics, and so bring to pass the consummation of His plan.

The "latter days" will reveal this to the fullest extent (Dan. 2:28); they are "the days of these kings" (v. 44), the feet and toe epoch of the Image, when the Divine purpose will be consummated.

History as the fulfilment of prophecy shows that Yahweh is capable of establishing His plan.

Daniel told Nebuchadnezzar, that the God of the Hebrews had placed him on the throne, and would transfer his authority to a foreign power "inferior" to him, and that all the wisdom and power of Babylon would be unable to prevent this happening. Fi-

nally, the God who had placed Nebuchadnezzar in power, and would remove his dynasty, shall also "set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (v. 44).

Babylon fell and Persia succeeded it, and so history added its witness to other evidences revealing that God's kingdom on earth will ultimately take the place of present rule.

Later, Daniel was shown another vision of four beasts, the fourth of which he described as "dreadful and terrible, and strong exceedingly" and "it had ten horns" (Dan. 7:7). These horns obviously answer to the "ten toes" of the Image. They also have their counterpart in *The Apocalypse* given to John, whilst on the isle of Patmos, some seven hundred years later. Based upon the prophecy of Daniel, it, too, has its beast with "horns", "toes", and "kings". He saw a symbolic seven-headed beast rise up out of the sea, upon the heads of

which were "ten horns and upon his horns ten crowns" (Rev. 13:1).

The Ten

In expounding the symbolism of the horns and crowns, Bro. Thomas wrote:

"Though separate dynasties, they are properly united in a single symbol, and exhibited as one great combination of tyrannical states, from the identity of their origin in the abyss, the oneness of their policy (Ch. 17:13), and the similarity of their rulers. This European Commonwealth was composed of monarchies that were all feudatories of the Dragon; for Gibbon shows, that they all adopted, in a great degree, the laws of the ancient empire as their common law. They all came at length to submit themselves to the Papal Yoke; a power which was rising with them out of the sea, whose system of falsehood they co-operated in imposing upon their subjects at all hazards. They may truly be styled the Papal Horns*; for their history has proved them to have been, in all their past career, the blind instruments of 'The Name of Blasphemy' that sits upon the Seven Heads" (Eureka 4, 198).

Bro. Thomas declares that they all came "at length to submit to the Papal yoke". The Papacy exercised a politically expedient unifying and controlling influence over the barbarians in much the same way as Nebuchadnezzar used his golden image (Cp. Dan. Ch. 3). Thus the papacy became the "image of the beast" (Rev. 13:14).

The beast that arose "out of the sea" and which possessed ten horns was representative of papal power in Europe. In its establishment France played a dominant part. Clovis was the first king.

Bro. Thomas wrote:

"Clovis, king of the Franks, on occasion of a victory, embraced the faith of Rome, A.D. 496; and so being the first, received the title, which has been handed down through more than thirteen centuries, to his successors the kings of France, of *Eldest Son of the Church*".

Significantly, the armorial shield of Clovis displayed 3 frogs and 3 lilies on it the former of which, reproduced in Elpis Israel, are familiar to Christadelphians. Concerning Clovis, Gibbon writes:

"Clovis was the offspring of this voluntary union, and when he was no more than fifteen years of age he succeeded, by his father's death, to the command of the Salian tribe".

His English name Clovis is derived from the Latin *Chlodvechus* but as Gibbon commented:

"The Ch expresses only the German aspiration" whereas a more English interpretation would be *Louis* (Eng. Lewis), the name favoured by succeeding French kings.

Clovis proved to be a stern tyrant. According to the *Encyclopaedia Britannica* he murdered "the petty Frankish kings who reigned at Cambrai, Colgne, and other residences". He "became sole king of all the Frankish tribes", and was "the true founder of the Frankish monarchy". Additionally Gibbon adds "the fortune of nations has often depended on accidents; and France may ascribe her greatness to the premature death of the Gothic king at a time when his son Alaric was a helpless infant, and his adversary Clovis an ambitious and valiant youth".

Clovis married Clotilda, the niece of the neighbouring king of Bur-

* This explanation reveals why Britain does not form part of this European symbolism. The ten-horned beast, with crowns on its horns, does not represent the pagan Roman Empire of the past (of which Britain did form a part) but the Papal Roman Empire that arose after the fall of the original Empire, and of this so-called "holy" Roman Empire, Britain did not belong. The presence of Britain in the European Common Market today is clearly exceptional. As the counterpart of ancient Tyre she is at present "committing fornication with all the kingdoms of the world upon the face of the earth" (Isa. 23:17). But she will soon learn the error of her ways, and be converted so that "her merchandise and her hire shall be holiness unto Yahweh" (v. 18). For that day we wait — Editor.

gundy. She was an Arian† Catholic whereas Clovis was a pagan. His conversion to the Catholic faith happened at the battle of Tolbiac. He was experiencing severe reverses and in his extremity he:

"loudly invoked the God of Clotilda and the Christians; and victory disposed him to hear with respectful gratitude the eloquent Remigius, bishop of Rheims, who forcibly displayed the temporal and spiritual advantages of his conversion".

Gibbon comments:

"The king declared himself satisfied of the truth of the Catholic faith; and the political reasons which might have suspended his public profession were removed by the devout or loyal acclamations of the Franks, who showed themselves alike prepared to follow their heroic leader to the field of battle or to the baptismal font. The important ceremony was performed in the cathedral of Rheims with every circumstances of magnificence and solemnity that could impress an awful sense of religion on the minds of its rude proselytes. The new Constantine was immediately baptised with three thousand of his warlike subjects, and their example was imitated by the remainder of the gentle barbarians, who, in obedience to the victorious prelate, adored the cross which they had burnt, and burnt the idols which they had formerly adored. The mind of Clovis was susceptible of transient fervour: he was exasperated by the pathetic tale of the passion and death of Christ; and instead of weighing the salutary consequences of that mysterious sacrifice, he exclaimed with indiscreet fury, 'Had I been present at the head of my valiant Franks, I would have revenged his injuries'. But the savage conqueror of Gaul was incapable of examining the proofs of a religion which depends on the laborious investigation of historic evidence and speculative theology. He was still more incapable of feeling the mild influence of the Gospel, which persuades and purifies the heart of a genuine convert. His ambitious reign was a perpetual violation of moral and Christian duties: his hands were stained with blood in peace as well as in war; and, as soon as Clovis had dismissed a synod of the Gallican church, he calmly

assassinated all the princes of the Merovingian race".

Though all powers represented by the ten horns embraced Catholicism, John was shown in vision that later they would attack the church. It was explained to him:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh, and burn her with fire, for God hath put in their hearts to fulfil *His will*. (Rev. 17:16-17).

French Revolution

The first of ten kings to do this was France, the "elder son of the church". The terror of the French Revolution was directed out against the *church and the French monarchy* until both ceased for a time within France. The "frog spirits" began to exert their influence. In the days of Clovis they had emerged from obscurity to political power. Now they assumed authority and "ascended" (Rev. 11:12) "in a cloud" to take control of their own destiny. Thus the French Revolution saw a "tenth of the city" belonging to spiritual Babylon fall (Rev. 11:13); an event that greatly precipitated the consummation "unto the end" (Dan. 7:27). The spirit of "liberty, fraternity and equality" thereby engendered, has since changed the social and political conditions of all nations ever since. Notably, Karl Marx was so affected by the frog spirit that he became the father of revolutionary communism which subsequently spawned modern communist Russia, yet to play a vital part with the ten in the consummation of all things.

The Frogs Emerge

It was concerning this consummation that John saw the vision of the vials. In the Sixth Vial epoch he saw "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out

† Arian rejected Trinitarianism. They believed in one God without comprehending the doctrine of God-manifestation — Editor.

of the mouth of the false prophet" (Rev. 16:13). As a result of their influence the nations will be brought to the place and outpouring of the judgment called *Armageddon* (v. 16).

In *Elpis Israel* Bro. Thomas wrote:

"Such is the testimony I have to offer in the case before us. The conviction on my mind is, that the Frogs in the prophecy are the symbol of the French democratic power. It will be seen from the armorial shield of Clovis that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia" (p. 381).

Significantly Ezekiel includes Gomer (Gaul, or France) among Gog's allies (38:6), which shows that France still has a significant role to play in future international events. As indicated by the symbolism of the frogs filling the air with their croaking, the French have ever been a disturbing factor in world politics. Many Common Market participants hoped that Britain would "take a stand" against French domination of the Organisation. A commentator states:

"They are convinced that the French will attempt to turn the Community of Ten into a narrow self-contained group that will erect insurmountable tariff and other barriers against the rest of the world. Part of the French motives may be explained, they believe, by the lingering Gaullist desire to *move Europe as far as possible from the United States*, and they conclude that any economic measures in this direction will have the most undesirable political consequences" (i.e. to force the U.S. out of Europe). *Advertiser* June 1972.

Current events reveal that France prefers this role. France is no longer a member of Nato choosing to act independent of the U.S. Significantly, Bro. Thomas says that the word Frenchman means "free man" reminding us of the claim of the Jews "who were never in bondage to any man" (John 8:33). This revolutionary spirit which commenced with Clovis will bring the world to the brink of destruction with Armageddon, to be saved therefrom by the establishment of the "Kingdom of God which shall never be destroyed" (Dan. 2:44).

WJM

Then Shall We Learn

At last, when all life's lessons have been learned;
 And sun and moon have risen no more to set,
 The things which our weak judgments now have spurned,
 The things o'er which we grieved with lashes wet,
 Will flash before us, out of life's dark night,
 As stars shine more in deeper tints of blue;
 And we shall see how all God's plans were right,
 And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
 God's plans go on as best for you and me;
 How, when we called, He heeded not our cry,
 Because His wisdom to the end could see.
 And e'en as prudent parents disallow
 Too much of sweet to craving babyhood,
 So, God, perhaps, is keeping from us now,
 Life's sweetest things because it seemeth meet.

Signs of Hope

The aspect of the signs becomes more troublous as the time advances. But the troublous prospect does not trouble those who look at public affairs in the light of what is written in the scriptures of truth. Their sentiments are most aptly embodied in Psa. 46:1-3: "God is our refuge and our strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" — R. R.

Is Black Africa Hopeless?

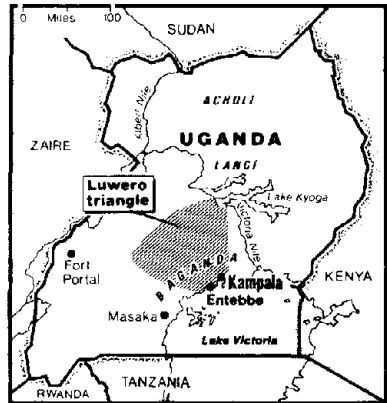
This question was recently posed by the *Economist* magazine. It highlighted the situation in Africa during the past 28 years since independence was granted the black countries. The article commented: "Wicked and wretched are the two words the Western world has too often had call to use for, respectively, the rulers and ruled in Uganda. The coup on July 27th was Africa's 72nd since Ghana gained independence in 1957; 13 heads of state have been assassinated in those 28 years; at least 12 wars have been fought on the continent. As ruled by Idi Amin, Uganda was a horror state where 300,000 people were slaughtered".

The *Adelaide Advertiser* 24/9/85 in an article headed *Understanding Africa: A Study in Starvation* wrote: "What is less well known is that even though natural calamities such as drought have brought great suffering to many parts of Africa, these calamities cannot match the people-made problems which can be grouped as the 'politics of starvation'. Africa's agricultural production per head of population decreased during the past 10 years. In 1980 Ethiopia spent \$447m on military which was 296% more than it spent on health and education. In Uganda 16% of children die before they reach the age of one year".

Africa has been called the "sad sack" of continents, and yet much of its land is fertile and its resources rich.

Since 1875 Africa has been occupied by the British, French, Germans, Portuguese, Belgians, Dutch and Spanish, each at various times claiming parts of the continent. They did it for their own expansion and aggrandizement, extracting from its soil much of its wealth of diamonds, gold and other riches. They allowed their missionaries to come in with a perverted form of religion, and failed to rule to the ultimate benefit of the people. Con-

sequent upon their actions the second half of this century has seen the independence of a people unqualified to rule. Today world-wide pressure and continuing unrest is putting pressure on South Africa to modify its policies yet despite Apartheid many Black Africans still immigrate to South Africa to get better paid jobs. The *Economist* concluded its article with an appeal and warning: "Unless something is done we will witness a continent strewn with starving people, terrorised people,



hopeless people. A result now all too clearly imaginable". Black Africa is a breeding ground for Communism. The seeds have been planted, and today we see the crop. Africa is in a mess. The *Economist* concluded: "There is no human answer to its problems, and South Africa would decline in a similar way if that government fell.

The only solution is the return of Christ. Then, as Psalm 72 promises, "righteousness will flourish from sea to sea, and from the river unto the ends of the earth". Let us heed the warning of Jeremiah 9:25: "Let him that glorieth glory in this, that he

understandeth and knoweth Me, that I am Yahweh which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith Yahweh. Behold the days come that I will punish all them that are circumcised with the uncircumcised: Egypt and Judah, the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness". When Yahweh manifests Himself in power in the earth through His son, and His judgments are poured out, then, and only then, "will the inhabitants of the earth learn righteousness" (Isa. 26:9).

Russia: From Pauper to Parasite

Bro. Thomas often described Russia in terms that clearly describe current news. He did so on the basis of Bible prophecy, demonstrating that God is in control of the nations. In 1848 Bro. Thomas saw Russia as a pauper; but he foresaw that events would compel the nation to develop an economy that would permit it to compete with other world powers. *Elpis Israel* p. 367 states:

"Let the Russian treasury be as empty as it is said to be, and its expenditure exceed its revenue by double the alleged deficit, it will only operate as a pressure from within, causing her autocrat to 'enter into the countries and to overflow and pass over', and to enrich himself with the spoil of those he is destined to subdue".

These words have seen part fulfilment in recent years leading to the present status of power and economic prestige that is shown by the nation. However, concern is being felt in Russia at being forced to enter a technological race with America. The *Economist* 7/9/85 states:

"Mr. Reagan's visionary proposal for an anti-missile defence scares the Russians. They need every rouble they can muster to rebuild their civilian economy. Mr. Gorbachev is presumably loth to enter a technology race in which the Americans start with a crushing comparative advantage".

On improving their economy the *Economist* says: "Mr. Gorbachev would like to change the pattern of investment. High-tech. industries such as electronics are to get most favoured treatment, rather than coal and agriculture. Automation and modernisation are the new watchwords".

To gain time to accomplish this, Mr. Gorbachev barter compromise with America. The article states:

"In talks with senators this week he said the Soviet Union would make proposals for deep cuts in offensive systems the day after United States agreed to discuss limits on space weapons. If the United States refused his offer, it will confirm what many Europeans already believe: that America is unwilling to accept any limits at all on its missile defence systems".

From a diplomatic point of view, it would appear that Russia is speaking peace to gain time to build her economy, and stockpile conventional weapons ready for the final onslaught. It would appear from scripture that conventional rather than nuclear weapons will be used during the battle of Armageddon. Ezekiel speaks of a large army, with cavalry and weapons, he states: "thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee" (Ezekiel 38:9). Daniel writes: "the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships" (Dan. 11:40). Isaiah declares: "The indignation of Yahweh is upon all nations and all their enemies" (Isa. 34:2). Russia, given time to develop her economy and stockpile her weapons, will be ready to move against an unsuspecting world. "When they shall say, Peace and safety, sudden destruction will come. . . ." (1 Thess. 5:1-3).

Frustrated and Hopeless

Sir Mark Oliphant, affectionately known as "the grand old man of Australian science", has lost the desire to live. He is 84 years of age; his wife is bed-ridden in a rest home, and tragically they are without hope. Commenting upon his life the *Sunday Mail* reporter declared: "He has come to the end of a life during which his brilliance in nuclear physics, oratory skills, and empathy for mankind helped frame the course of history.

In part, Sir Oliphant was responsible for the development of atomic energy, and the building of the Atomic bomb, although he openly opposed its use on Hiroshima. The tragic epitaph to this man is expressed in his statement: "I would be happy to die. I can see no point in existing any longer. The sooner I am out of it the better".

Asked concerning the future of the world he said: "this world is in a mess . . . the country is in a mess. No government in the world, no country in the world, knows how to govern itself in this age of ex-

tremely rapid technological change. People are starving in South East Asia, Africa and South America, and at the same time these countries are being provided with sophisticated fighter aircraft by America and USSR. We are building up a situation where war is almost inevitable”.

Concerning modern society he said: “The western system of life is based on antagonism. Our Olympic games are Olympic wars. Even domestically, people no longer, except privately, play or watch games for fun. This ruthlessness of business is apparent to us all the time. It is a world of antagonism”.

We are living in that time described in *The Apocalypse* as “the nations are angry, and God’s wrath is (soon to) come” (Rev. 11:18). It needs very little brilliance to come to the conclusions of Mark Oliphant: any discerning person must appreciate the hopelessness of the modern world. But how privileged we are in knowing the answer. We can rejoice that the “mess of the world”, will be cleaned up by Divine intervention, and that all that is happening will culminate in the establishment of the Kingdom of God. God has re-

vealed to us, His servants, “secret things” (Amos 3:7), in that “He removeth kings and setteth up kings, He giveth wisdom to the wise, and knowledge to them that know understanding” (Dan. 2:21).

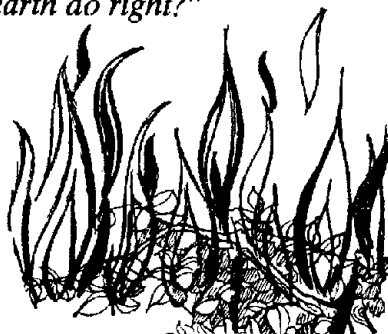
Sir Mark has been given Christadelphian literature, but has rejected out of hand the appeal of Scripture. He will die a disillusioned man, whilst Brother Thomas at 67 died in hope, having written these words:

“Any organisation fabricated by human wisdom, must perish; for men have neither knowledge, wisdom, nor virtue enough to build a social fabric conducive to the honour and glory of God, or to the general happiness of mankind in their several relations of life. Our hope is in the Ancient of Days. The Son of Man can alone deliver the Holy City, crush the Dragon’s head, and reconstitute society to the glory of God, and the happiness of all the families of mankind” (*Elpis Israel* p. 343).

Mark Oliphant is depicted by the Psalmist: “Man that is in honour, and understandeth not, is like the beasts that perish” (Psa. 49:20). PJM

“Shall not the Judge of all the earth do right?”

1. “Our God is a Consuming Fire”: The Reason Why



“Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else” (Isaiah 45:22).

Divine Wrath

This series is about Divine Wrath.

In Eden, the wrath of God condemned Adam and Eve to death. That sentence at last levels all

back to dust. This is an all-embracing judgment.

Since Eden, the wrath of God has fallen upon many individuals, nations, and groups within nations, in many different ways. Differing degrees of enlighten-

ment existed: differing degrees of responsibility were involved; therefore different degrees of judgment applied.

Those judgments related directly to particular unacceptable actions. Judgment sometimes saw an open display of God's power; at other times it only became known as a judgment by revelation that the event was from God.

As the second coming of the Lord Jesus Christ approaches, concealed wrath falls and will continue to fall, upon mankind, to a greater degree than has occurred at any time since the Flood. When he comes, open judgments will unfold before the eyes of all nations. The terror of these judgments leaps from the prophetic pages.

Scripture reveals the severity of these judgments in considerable detail. There will be the judgment of national Israel; of the Arabian nations; of Israel-hating Russia; of apostate Rome; of blasphemous Europe; of all nations of the five continents.

Divine Wrath — The Need for Clear Thinking by the Ecclesia

A jumbling of the terror of these severe consuming judgments, with one's own personal judgment at the judgment seat of the Lord Jesus Christ, can result in a faithful brother or sister becoming uncertain, and as a result, needlessly fearing his presence before the Lord, whereas it should be anticipated as a matter of joy.

It is therefore important to clearly understand the inter-related principles of the Divine Wrath to come, so that we lose none of the joyful anticipation we

should have in our hearts as we wait for the Lord.

But it is also true that if we do not intelligently accept the reality of our coming personal judgment, we could find that we foolishly presume too much on leniency from the Lord, and accept double-standards as our life-style. This could bring rejection at the judgment seat of Christ.

We know that judgment awaits us at the second coming of the Lord, as Paul states (2 Cor. 5:10). We also know that the purpose is in order that "every one may receive the things in body, according as he hath done, whether good or bad".

But are the principles upon which we will be judged clearly understood? Do we know what those principles should produce in our lives by way of acceptable walk before the Father? It appears to many thoughtful brethren and sisters that there is need for clearer thinking, closer insight.

Divine Wrath and the Believers' Judgment

So far as our personal judgment is concerned, the Divine intention is clear: "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45:22). We have every reason to rejoice in this. In Romans 14:10-13, Paul shows the deep spiritual significance of Isaiah 45:22-25. Paul is writing against unwarranted judging by brethren on issues where there is full liberty of individual choice. The issue then was meats. He writes:

"But why dost thou judge thy brother or why dost thou set at nought thy brother? For we must all stand before the judgment seat of Christ. For it is written, 'As I live,

saieth the Lord, every knee shall bow to me, and every tongue shall confess to God' so then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall, in his brother's way" (Romans 14:22-25).

Now read Isaiah 45 in conjunction with these words of Paul, especially verses 18,22-25. From this Paul makes the deduction which we could summarise as: "Don't judge your brother harshly in matters of liberty — he is to stand before the judgment seat of Christ with the end in view that he will be saved — so help him — don't put stumblingblocks in his path and discourage him. The Father and the Son desire to save him".

In this setting it is clear that the judgment seat is the final act of mercy before exaltation to the Divine Nature — to see ourselves as we are seen by the Father and the Son — as the basis of acceptance by mercy.

This aspect is given prominence early in the series because personal judgment seems to be the first aspect of judgment to come to many minds, accompanied by deep concern as to the outcome.

But whilst decrying needless concern, let a warning also be sounded that misplaced self-confidence will be fatal. A brother whose respected observations are based on a wide ecclesial experience recently wrote: "A series on the wrath of God appeals immensely — it is something ecclesias need to ponder lest in our 'love', we help destroy the very ones we would want to save. If Yahweh poured out judgment upon men and nations in the past,

a frightful day of retribution awaits the world, and even some of us may not escape".

These are sober words of truth, for the Lord did say (Matt. 25:30) "there shall be weeping and gnashing of teeth," on the part of inactive servants.

The aspect of the believer and the judgment seat will be further considered in a later article which should convey a goodly measure of comfort.

Divine Wrath — What it Will Achieve in the Earth

Abraham asked: "Shall not the Judge of all the earth do right?" (Gen. 18:25). We who share Abraham's faith (Rom. 4:16) can have only one answer to that question. In elaboration, this series on the principles of Divine Wrath, is offered to warn, encourage and comfort, as testimony is given to the underlying love and mercy of Yahweh for His creation.

The present increasingly wayward state of the world might suggest superficially that Yahweh's judgments in the past have been ineffective. Not so! All Divine judgments, past and present, should be seen as punishments and restraints to meet specific breaches of His Will. They have been the exact measure of punishment or restraint that Yahweh's Wisdom has decreed at the particular time in the furtherance of His purpose. There still remains 1,000 years of judgment before fulfilment of His ultimate purpose.

Paul says that Yahweh at times teaches by lessons in nature: "Does not even nature itself teach you?" This series takes as a foun-

dation the basic lesson from creation.

A ball of fire consumed the darkness, and it has done so each day since.

All events of the last 6,000 years conform to, and those of the next 1,000 will conform to, the heavenly pattern which we daily observe. All events converge upon that ultimate point of time when the fire of Yahweh's presence will completely consume all darkness out of this earth.

This will be at the end of the 1,000 years' reign. The political revolt is extinguished as "fire comes down from God out of heaven, and devours them," (Rev. 20:9), leaving "that great city, the holy Jerusalem", illuminated by "the glory of God," and "the Lamb" (Rev. 21:23).

Our Responsibility Now

The lesson of the sun is not a new thought. It flowed from David's mind to his pen (Psalm 19). He saw the sun in its glory; he perceived the lesson; he could see the rule of Christ to the ends of the earth, with no darkness surviving (vv. 5-6).

Paul applied David's theme in Romans 10:18. The preachers of the first century became the lesser lights of the heavens, likewise declaring the glory of God. What significance that adds to our efforts to proclaim the Word.

Jude looked at the erratic teachers of his time, likened them to wandering stars which moved from point to point, and declared they vanish into the blackness for ever (v. 13).

"Wandering" in Jude's letter, comes from a Greek word which

also means "go astray, deceive, err, seduce, wander, be out of the way, delusion, error, deceiver, seducing". The first century faithful contended earnestly against those evil ways. What significance that adds to our responsibility to preserve the Truth, and not call "darkness," "light" (Isa. 5:20).

Our Incentive

We look to the future. What shall it disclose?

If we remain "light in the Lord" (Eph. 5:28), we need not fear the personal experience not far off now, when we meet the Lord Jesus face to face. Comes redemption!

Then on the wider world scene, the principles of Divine Wrath shall be applied in their proper order, in their proper time, and in the proper manner, against all things contrary to the Father's Will. Comes the Kingdom!

Then, a thousand years nibble into eternity, and the visible result will become an earth filled with a joyous, redeemed multitude, all of whom testify to His Glory. "He created it not in vain, He formed it to be inhabited" (Isa. 45:18). Come the Ages of eternity!

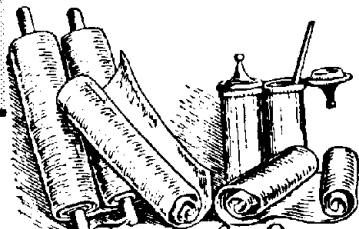
Each member of the joyous multitude will have been granted that overwhelming privilege on the basis of the personal recognition of Yahweh's righteousness as expressed in the judgments of the 7,000 years.

It therefore becomes highly important to us, to ponder in joy and humility, the revealed principles of the Divine Wrath which will accomplish this. B. Philp snr.

LOGOS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

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From the Editor

The Divine Poem

A poem is designed to express facts and feelings clothed in the language of music. Its lines are set to harmonise in rhyme and rhythm. Its words are selected to match so as to blend in sound as well as in syllable; and great care is exercised so that the whole is symmetrical. As a consequence, a poem flows along in a manner pleasing to the ear and intriguing to the mind. It has beauty and balance that blends with the harmony of its music. Most poems do not reveal their full meaning by a mere casual reading: they require close attention and sustained thought to unlock their full significance. Their messages need to be carefully pondered.

A poem is more expressive than prose, and usually its words are retained in memory for a much longer period. It describes emotion as well as fact; it describes not only incidents, but the impact of such upon its author. The *Oxford Dictionary* defines poetry as:

The expression of beautiful or elevated thought, imagination, or feeling, in appropriate language, such language containing a rhythmical element and having usually a metrical form.

That requires that a true poem be both balanced and beautiful. It should not merely describe but also interpret; expressing a third dimensional of feeling and emotion associated with the object described. If the subject is that of a storm, an attempt is made to cause the reader to feel the shake of thunder as well to hearken to its roar; a war-poem may express the horror of carnage, as well as the excitement of victory.

Hebrew Poetry

Hebrew poetry is different from English in that it does not de-

pend upon rhyme or rhythm. It is essentially the poetry of ideas, of Divine revelation, in which an original thought or idea is stated, and then built upon, or contrasted, by successive lines. In general it represents a parallelism of ideas, and ignores the need of rhyme. It, therefore, is not dependent on words at the end of lines rhyming with each other, such as *running* and *cunning*, or *cat* and *mat*. Because it is not so dependent, it is universal poetry for it can be expressed in any language without losing its true force and power. As such, it is wonderfully suited for translation into other languages, which is not the case with English poetry. English poetry, like that of most languages, is extremely difficult to translate without losing its force and meaning. But not so the poetry of the Bible which retains its significance and power in any language.

Depending upon the Divine revelation of ideas rather than the rhyming of words, Hebrew poetry has various forms, all of which are most intriguing. Two very common ones are the Completive and Contrastive forms. A sample of the former is Psalm 1:1:

Blessed is the man!
That walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.

In each of the three lines that make up the triplet that follows the initial exclamation there are three sets of related words that build one upon another:

<i>walketh</i>	<i>counsel</i>	<i>ungodly</i>
<i>standeth</i>	<i>way</i>	<i>sinners</i>
<i>sitteth</i>	<i>seat</i>	<i>scornful</i>

A little thought upon this will reveal a remarkable development. The *walking* of the first line suggests mere acquaintance with the *ungodly*. A person meets an acquaintance in the street, and because it is convenient to do so will walk with him, and exchange the greetings of the day. However, if he is on a more familiar footing, when the parting of the ways comes, both will pause for a moment to complete the more intimate discussion that has taken place. They both will “*stand* in the way”. Supposing he is a close friend, the suggestion may be made that they sit at the table of a convenient cafe and enjoy a cup of tea together. Therefore *sitting* suggests a closer relationship. So the first thought-word provides a basis upon which is built the succeeding ideas. In this case

it reveals that sin is a matter of slow development: there is negative wickedness (the *ungodly*), positive wickedness (the *sinner*), and worst of all, contemptuous wickedness (the *scornful*).

The second list of words similarly build up into a completed thought. Merely hearkening to the counsel of ungodly acquaintances can influence one to walk after the example of sinners. Then it will not be long before sin becomes a habit, and one is found sitting in the seat of the scornful. Such ignore the fact of sin, and become contemptuous of restraint.

Gradually, and significantly, the lines of this poem express the degrees of sin, from negative, to positive, finally to complete indifference and contempt of Divine authority.

Another form of Hebrew poetry frequently makes play upon contrasts:

*Faithful are the wounds of a friend,
But the kisses of an enemy are deceitful (Prov. 3:5).*

Note the contrasts between *faithfulness* and *deception*; *wounds* and *kisses*; a *friend* and an *enemy*.

Again:

*The house of the wicked shall be overthrown;
But the tent of the upright shall flourish (Prov. 14:11).*

A house is a permanent abode; a tent is a temporary dwelling. The wicked imagine that the symbols of power they build today, whether in huge fortunes or in mighty edifices, are designed for perpetuity; they have security. They view with contempt the hope of the righteous, and emphasise the insecurity of their form of life.

But the poetry of the Bible, by setting forth the contrast, reminds us that it is the former that shall be overthrown; whilst the latter will become a lasting and substantial structure.

Poetry aims to express much in few words, and this is particularly the case with the poetry of the Bible. For example, who can exhaust the thoughts enclosed in the examples given above. Through them Yahweh speaks to His people.

We As Poems

In view of the wonder of such language, our attention was recently drawn to the statement of Paul: "For we are His workmanship . . ." (Eph. 2:10). In looking at the Greek we were intrigued to learn that the original word is *poima*, a noun which in that form

only occurs twice (Rom. 1:20), and from which is derived the English word: *poem*. So "we are His poem"! It is certainly an intriguing thought that our characters are designed to reflect credit to the Father as a poem does to its composer. A poem owes its conception to its author's intellect and design. It is intended to reveal both harmony and beauty.

If we are His poem this should be our ideal. A poem is symmetrical, properly balanced in its composition; attractive in its wisdom, appealing in its depth of thought; and pleasurable in its form. What a lofty ideal, therefore, is suggested in the words of the Apostle.

A poem adds to the reputation of its Creator: do we? A poem expresses the harmony of His mind: do we? A poem has depth in its meaning and purpose: are we shallow in the things of the Truth? A poem provides pleasure to those who study it: how do people see the truth reflected in us? A poem expresses the deep feelings and emotions of its composer: are we, moved and moving in our witness to the goodness of God? A poet's own image, his deepest feelings are unveiled in the words he carefully selects to express his composition. He ponders long and earnestly the form it should take. Above all else, he desires it to give expression to his feelings, deriving pleasure in what he does editing and re-editing it until at last he perfects it.

How beautifully this is expressed by Paul in the verse before us.

"We are His poem, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

The perfect form of Yahweh's poem is revealed in the character of the Lord. He is the pattern for others to follow. A true believer becomes likewise a poem. His life is transformed by God's influence upon him. It expresses harmony and beauty in a dark age of disharmony and evil. There is very little of real beauty, moral symmetry or spiritual grace in humanity today; but they must be revealed in His people if they are to be as His poem.

The design is laid out clearly for us; for "God hath before ordained" every detail of it for our consideration. In Abel, Enoch, Noah, Abraham, Sarah, Rahab there are men and women whose lives are like poems of the Almighty: there is harmony, beauty, appeal, and depth in all that they reveal. There are also faults in the lines of poetry as well, until in Christ there is seen the perfection of

beauty. It is almost as though the Composer originally penned the lines of His poem, but improved upon the qualities expressed in it, until, finally, in the "altogether lovely one" (Song 5:16), there it is seen in all perfection "full of grace and truth" (John 1:14).

And to that poem of symmetry and harmony we must aim to conform, for "We are His poem created in Christ Jesus unto good works". It is no mere theoretical truth to which we are called; but one that requires a practical outworking in the domestic, social, commercial and Ecclesial avenues of life. We must earnestly consider ourselves, examine our thoughts and actions, and ascertain how closely they conform to the poems of the past: the men and women who have striven to be like Christ, as did Paul. "Be ye imitators of God as dear children", he wrote (Eph. 4:1). This calls for a revelation in our lives of family characteristics such as stem from our heavenly Father: a living in poetic harmony with Him. To attain unto this needs the motivation of the Word within, combined with our personal determination to conform thereto. Our lives will then become as poems pleasing to their Composer. Such characters are worthy of being clothed upon with a nature that will continue "throughout all ages, world without end" (Eph. 3:21). Such poems are fit for eternity.

Why?

Why is it that negative thinking and discouragement come so easily to human beings? Why does suicide rank ninth in causes of death? And why did the suicide rate among 15 to 24 year olds in the U.S. triple from 1955 to 1975? Why, in the richest land on earth, is there so much unhappiness?

The answer begins with the fact that everybody wants to be *somebody*. All of us want to feel that we are valuable, that we are significant in our world. We need to feel that we can make worthwhile contributions that are appreciated by those who are important to us. We want identity and self-respect!

The smaller, more isolated communities of previous generations helped to provide this identity. Because villages had to be self-sufficient to a greater degree than they do today, each citizen was important. One was the blacksmith, another the storekeeper, another the labourer. One baked the best pies, another made the best cordial etc. Each person made a worthwhile contribution to the community. He or she felt wanted. They had identity! Each was *somebody* in his or her little world.

The modern, industrialised, mass-producing society does not provide for this; personal identity means so little. A man is but a cog in a wheel, one of many thousands of workers. His contribution is unimportant. He lives for his pay and for his weekends, struggling to get some identity and sense of worth at home or in relaxation.

Ecclesial life is similar. In mass meetings individuals lose their identity. Back at home they are *somebody*; they are important. And more important in the smaller groups. There is opportunity to labour effectively and to the glory of God. Let us treasure that opportunity, recognise the worth of the contribution we can make, and encourage others who are striving to the same end.



The presence of Greece as a member of the Common Market and of Nato is prophetically irregular. The prophecies of Daniel and of Revelation link it with the eastern bloc of nations. Events must ultimately draw Greece closer to Russia than to Western Europe.

Conflicting Interests

The prophecy of Rev. 16:12-16 requires the "drying up" of the political Euphrates during the epoch of the 6th vial. Accordingly, in 1820-27, Greece revolted from Turkish dominion, and re-established itself as an independent nation. Brother Thomas, writing in *Eureka* declared:

"... the decree of Heaven was against the Euphratean power, and the prophecy which the Greeks could not accomplish single-handed, England, France and Russia, in contravention of all their principles of policy interposed to fulfil . . . Thus, in 1827, Greece was saved, and erected into a kingdom under the protection of the Allies, and by the destruction of the Turkish fleet, the way was prepared for other disasters (on Turkey) which quickly followed upon the devoted empire" (vol. 3, p. 548).

Since then, Greece has retained a close alliance with the West, and in recent years has been an important cog of NATO (the North Atlantic Treaty Organisation), the basic purpose of which is to contain the expanding power of Russia.

However, in recent years, and again conforming to the require-

ments of prophecy, Greece has gradually turned her allegiance toward Russia. An article under the title **Greece Upsets The West** (*Advertiser* Dec. 1981) states:

"Under Premier Papandreou, Greece is already looking elsewhere for close friendship, to the discomfiture of some Western European countries and the U.S. . . . Greece's place in Europe, after 20 years of thickening economic, political and cultural ties, is suddenly uncertain . . . All this represents a drastic departure from the steady pro-EEC and pro-NATO commitment of Greece's previous government"

Her Importance To The West

Greece is considered an important cog in NATO because she shares borders with communist countries and many strategic American "listening" (NATO early warning stations) are situated along these borders. If Greece were to change sides it would not only severely cripple NATO but also provide Russia with an uninterrupted outlet to the Mediterranean. Daniel's prophecies would seem to require this. It was first intimated in the symbolism of Nebuchadnezzar's

dream image. Greece, of course, was represented in the brazen section of it. This shows that it shall form part of the Gogian confederacy in the latter days, to be "broken in pieces" by the stone power (Dan. 2:35). In Ch. 8, he saw in vision two animals locked in mortal combat. One was a ram and the other a goat. He was told:

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the King of Grecia: and the great horn that is between his eyes is the first king" (8:20-21).

The "great horn" represented Alexander the great (v. 21). However, the prophet was shown that Alexander's kingdom would be eventually divided into four parts (v. 22). Then he was told:

"In the latter time of their kingdom" (v. 23), another king of "fierce countenance and understanding dark sentences shall stand up . . . and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand" (v. 23-25).

The latter-day manifestation of Gog, therefore, is closely aligned with Greece. History testifies that when Alexander reached the zenith of his power he suddenly, about 33 yrs of age, died. His empire was divided into four sections, a portion of which was later taken over by the Romans who came to dominate Greece and some of its dominions.

In chapter 8:9 Daniel saw "a little horn" arise out of one of the four horns he saw appear on the head of the goat. This horn-power invaded the Holy Land, destroyed the temple and the daily sacrifice, and crucified the Prince, of the Lord Jesus Christ (Cp. v. 11).

Prophetically Rome was linked with Greece. It is described as a "dreadful and terrible" beast with "great iron teeth" and "nails of brass" (Dan. 7:7,19). In the days of Constantine, the military and civil administration of Rome was removed to Constantinople which became the military headquarters of Rome.

In the year 1054 A.D. a division bet-

ween Rome and Constantinople took place. Rome became the religious capital of a western empire and Constantinople the religious capital of an eastern empire (answering to the 2 legs of Nebuchadnezzar's image). This continued until 1453 when the eastern empire, collapsed under pressure from the Ottoman Turks (see Rev. 9:14). The Moslem invasion forced the Greek Catholic Church to flee to Moscow (in Russia!). It is no wonder then, that when Greece re-emerged as an independent nation, Russia was intensely involved. The *Penguin Atlas of World History* states:

"Tsar Nicholas 1, supported the Greek uprising because of his Greek Orthodox faith, his enmity towards Turkey, and political considerations".

The Treaty of Rus

In an interesting article detailing the eastward movement of the Slavs and others, the *National Geographic* quotes a treaty signed by the *Rus and the Greeks*:

"We of the Rus nation, Karl, Ingjald, Farulf, Vermund, Hrollaf, Angantyr, Throand, Leithulf, Fast, and Steinvith, are sent by Oleg, Great Prince of the Rus... for the maintenance and proclamation of the long standing amity which joins Greeks and Rus".

The same article relates that:

"Vladimir, a prince of the Rus dynasty, later canonized for converting Kievan Rus to Christianity, sent emissaries shopping for a religion for his pagan kingdom. When Islam demanded abstinence, he rejected it, saying 'Drink is the joy of the Rus. We cannot exist without that pleasure'. In fact, he probably chose the Greek Orthodox church in order to strengthen his ties with the rich Byzantine Empire".

Remarkably, Vladimir fulfilled the spirit of Gog who is yet to appear. He honoured "a god whom his fathers knew not" (Dan. 11:38), like Constantine did years before and which Gog is yet to do. The fact that the general population were pagan did not hinder Vladimir who forcibly drove the citizens of Kiev into the river

Dniepev to baptise them. The modern Russian price will not find any hinderances either when the time comes. In fact many of the Russians, especially the peasant class, are already biased in favour of the Greek orthodox religion.

The Future of Greece

International current events indicate, especially for those who have "eyes to see", Greece's prophetic destiny as an ally of Russia is fast approaching. Although the Greeks prefer to see themselves as a "non-aligned" power, that is, not in any particular alliance, they will be unable to stop their movement toward the Russian camp. It is "a career marked out" for the Greeks which no-one "nor the world

combined, can obstruct or circumvent" (Cp. *Elpis Israel* Pg. 385).

The Greeks see their latest independent stance as a stirring of former greatness, the promise of better things to come.

Coincidentally one journalist noted that the recent moves by the Greeks are basically the result of "deep national feeling". He wrote:

"Proud of their brilliant ancient history as founders of Western civilisation, and still nostalgic for their grandiose Byzantine Empire, modern Greeks have never really accepted their enforced dependence on Western Europe and the U.S." (Advertiser).

Unbeknown to themselves Greece is certainly moving towards a return to Byzantium. Only this time a Russian prince will be their ruler. **WJM**

Prepare War! Wake Up The Mighty Men — Joel 3:9

Soviet Has Nuclear Strike Plan

Whilst Leftist organisations in Australia, New Zealand and other Western Democracies are agitating against nuclear warfare, the Soviet is ready for any such conflict.

This in spite of the protestations of Soviet leaders who speak of nuclear war as amounting to mutual destruction, and deny that they would ever launch a first strike.

Recently, however, Colonel-General Viadimir Vishenkov, Chief of the Soviet Strategic Rocket Forces, declared that Soviet nuclear missiles were ready to wipe out enemy targets, clearing the way for other forces to move in, implying that the USSR has built a first-strike capability.

Soviet military chiefs have persistently written about the concept of delivering a major nuclear strike.

In a recent statement carried by *Tass*, Colonel-General Vishenkov said that Soviet missiles were equipped with the latest military technology.

He claimed that Soviet missile units had "the ability to carry out nuclear strikes with high precision, practically over an unlimited distance, at any time and in any conditions".

"They would be able to hit all the most important strategic targets of the enemy simultaneously", he declared.

The missile units would "carry out their assigned task in the shortest time and create favourable conditions for other parts of the armed forces to begin military actions".

Only Divine intervention will save the world from man's own folly. Christ predicted, that the era of his second coming would witness a state in the earth when mankind would, for the first time, have the ability to bring about self destruction. He will prevent the "destroyers of the earth" carrying out complete destruction (Rev. 11:18). Nevertheless, "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth . . . they shall be dung upon the ground" (Jer. 25:32-33). That frightful state will be brought about by man; it is attributed to Yahweh because He will permit it to happen. He does so because in His wisdom He knows that man must be humbled to enjoy the Divine goodness, and that until His judgments are in the earth, "the inhabitants of the world" will not "learn righteousness" (Isa. 26:9-10). We hate the thought of this "time of trouble," and lament its need.

Bro. Roberts On Divorce

It is claimed by some that Bro. R. Roberts endorsed the so-called "Exceptional Clause". What follows would indicate that towards the end of his life, this was not the case.

Bro. Roberts in Melbourne

The evidence for our conclusion above is found in his *Diary Of A Voyage To Australia*. On pp. 56-70 (14th to 27th Oct. 1895) he makes mention of two Melbourne brethren of whom more will be said: Bro. Irving, the Recorder, and Bro. McGibbon, who presided at two of Bro. Robert's meetings. Of the Melbourne Ecclesia he states that it met "in the M.U. Hall, Swanston St.". In his *Diary Of A Second Journey* he states that the Ecclesia "numbers over 120 brethren and sisters" (pp. 153-155, 24/3/96-9/4/96).

On his second visit to Australia, Bro. Roberts was based in Melbourne from 13/9/97-25/8/98, although he made visits north as far as Newcastle, and also to New Zealand during his period of time (See *Diary Of A Second Voyage*, pp. 51-123). During his stay in Melbourne, Bro. Roberts engaged extensively in Ecclesial activities, and entered into consideration of its problems.

Ecclesial Problems

On p. 87 of *Diary Of A Second Voyage* appears this comment:

"We returned to Melbourne on Friday May 6th. The Melbourne meetings are well maintained. Some pain has been caused by the shocking misbehaviour of one brother, and the highly unscriptural action of another in connection with it, in seeking redress in the Divorce Court. The incident has discouraged the brethren somewhat. They have not, however, the cause for shame that they would have if they tolerated or countenanced such infraction of the Divine law. When brethren confess their sins and forsake them, they are entitled to forgiveness; but when they

defend and vindicate them, they stand in the way of their own mercy".

Following the departure of Bro. Roberts on his last journey, which ended in his death in San Francisco, the Melbourne Ecclesia distributed a booklet of 20pp. entitled: *Marriage And Divorce: What Saith The Scriptures?* It was published above the signature of Bro. B. F. McGibbon. The opening paragraph connects it to Bro. Roberts' words quoted above:

"Certain incidents lately occurrent amongst us have compelled a closer attention to the teaching of Scripture on 'the great mystery of marriage' (Eph. 5:32), and the obligations which arise therefrom. A question has arisen in view of certain Scriptures. May a member of the body of Christ, injured by the infidelity of a partner, justifiably obtain by Gentile Law a divorce from the offender, and re-marry during the lifetime of the divorce partner?"

Without the slightest doubt, Bro. Roberts would have played a leading part in this "closer attention to the teaching of Scripture". Two paragraphs are quoted herewith:

(1) "We are convinced that 're-marriage' is really the root of the question of Divorce amongst the Gentiles, and it brings the blush of shame to the cheek when such-like features arise amongst the Brethren of Christ who are bidden to crucify the 'flesh with its affections and lusts' (Gal. 5:24)".

(2) "We affirm that 'marriage' amongst the brethren of Christ (for with others we are not concerned) of this present dispensation is indissoluble except by 'the act of God'; that 'no provision for Divorce has been made in the Scriptures of truth for such brethren'; that 'therefore any applications made to the Gentile Courts of Divorce are contrary to the doctrine of mar-

riage as laid down in Scripture — any 'divorce' so obtained being null and void from a Scripture standpoint, and that 'any persons who by reason of obtaining such divorce live together as man and wife have formed an adulterous connection, and are not parties to the marriage of Scripture at all'.

The booklet goes on to examine the Scriptural passages dealing with marriage in Deuteronomy, Matthew, Mark and Luke; then, in relation to Paul's writings, in Romans and Corinthians; and the summary given is this:

"Paul to the Gentiles, and Christ to the Jews certainly exhibit no contradictions in spirit, though they differ in form. He mentions divorce nowhere, and when he does mention 'putting away', it is to forbid it. Where even a separation between parties to a mixed marriage occur, he forbids the believing partner to re-marry. These statements are to be found in Rom. 7:2-3 and 1 Cor. 7:10-11 of believers, and vv. 12-13 of unbelievers, and also v. 39. If these passages be carefully read, no additional evidence is needed that believers of the present age cannot put away their partners; but if for some reason such should occur, there is to be no new marriage".

This Ecclesia felt so strongly about this matter that it subsequently took what, to us, would amount to an extreme step: it advertised its attitude to marriage, divorce and re-marriage in the Press. The following advertisement appeared in the Age Newspaper, in the Religious Notices Section, on Sat. 9th Dec. 1904:

Christadelphians (the Melbourne Ecclesia of) meet on Sunday next in Furlough's Rooms, Royal Arcade, opposite

GPO at 11 a.m. for the 'Breaking of Bread' in obedience to Christ's commandment. Having found it necessary to define our attitude towards the matter of Marriage and Divorce in the household of Christ, we hereby publish our beliefs for the benefit of whom it may concern. We believe:

1. That the law of Christ constitutes Marriage as an indissoluble bond.

2. That the law of Christ does not permit of Divorce; i.e. the rupture of such bond with leave to re-marry.

3. That the law of Christ does not allow of appeal to Gentile courts of Law to procure Divorce of any kind whatever.

4. That Fellowship with such as refuse to endorse such attitude towards Marriage and Divorce is impossible.

Lecture at M.U. Hall, Swanston Street, opposite Public Library on Sunday at 7 p.m. — *The Promised Land — Is It In Heaven or Upon the Earth?* Lecture by R. Irving. All seats free. No collection. Books and Pamphlets available at the Hall, or from B. F. McGibbon, Preston. N.S. No Sunday School on Sunday afternoon. R. Irving, Recording Bro.

This was some six years after the death of Bro. Roberts, and indicates that the sore was festering still. But it shows also that the Ecclesia had remained sound to Scriptural teaching; in which, from his own comment on the matter, Bro. Roberts had played a not inconsiderable part. We are not suggesting that he would have approved such an advertisement in the Press, but the fact does reveal the attitude of the Ecclesia to which Bro. Roberts had ministered so thoroughly, an indication of his true and most mature mind on the subject.

E.B.W. (Cumberland).

Ethiopian Jews in Israel

The absorption of Ethiopian immigrants has cost \$300 million so far, Prime Minister Peres said. He told a student group at Tel Aviv University: "This was not budgeted. But I think you all agree it was worth spending less on other things to save lives". A collection of holy books and other religious objects were recently transported to Israel by an undisclosed route. This is designed to assist the Ethiopians to maintain the same form of worship as they have followed for generations. We look for the time when "a new heart" transplant will be given all Israel through the spirit-word (Ezek. 36:25-27).

Archaeology Comes of Age

The dramatic and highly-interesting discoveries of archaeologists in the Middle East caused the eyes of both men and nations to be turned towards that highly significant area. Napoleon had been the first of latter-day conquerors to recognise its strategic value, and if his Middle East drive had succeeded, his domination of Europe and the whole world would have been more complete. He has had several imitators since. The research of archaeologists has made the prize seem even more valuable, so nations have encouraged such studies at the same time seeking their own political aggrandisement. This is the third and final article in this series.

Map Making

Captain Wilson, in the early eighteen-seventies, undertook the ambitious venture of strategically mapping the Sinai Peninsula. This Great Survey in part helped to secure the foundation of British interests in the Middle East during the next fifty years. By 1877, the *Palestine Exploration Fund* was triumphant under Lt. Kitchener's command. 5500 square miles of Palestine had been documented, providentially and prophetically prescribing the extreme northern and eastern limits of the Israel to be established exactly seventy years later (Gen. 13:14-17).

In the same year, Ottoman forces which had oppressed Balkan orthodox communities were challenged and defeated by the Russians in Rumania and Bulgaria thus adding to the decline of the Ottoman Empire, which was completed forty years later. Meanwhile the British had

stabilised Palestine and Egypt sufficiently for tourist traffic to once again flourish. Not only tourists, but the Jews, encouraged by Zionism, continued to quietly return and repopulate Eretz Israel, establishing schools, hospitals and synagogues.

Archaeology Develops

The final decade of the nineteenth century saw a shift in purpose in archaeology. Major discovery and documentation had occurred and the stage was set to explore the numerous 'tells'* throughout the region. The cultural context of Biblical civilisation was now being scrutinised. Each level excavated was dated and translated into the context of the life-style and customs of the age.

Among archaeologists, General Charles Gordon rejected the Church of the Holy Sepulchre as authentic, and went outside the walls to a more acceptable site for Golgotha and the Garden Tomb. Birch and Bliss dis-

* A tell is a mound or small artificial hill caused by earth covering over ancient ruins. These are excavated by archaeologists.

pensed with the traditional Mt. Zion and excavated the ancient wall of Jerusalem down the Kidron Valley, proving the traditional Mt. Zion to be totally inappropriate. The methodical, scientific style of the P.E.F. had caused archaeology to mature and come of age.

By 1897, travellers wanted facts, not tradition or legends. The P.E.F. responsibly provided those facts and became highly respected in Jerusalem. However, despite the esteem held by the British, a decidedly clear threat to the British position came from the Germans, allies of the Ottomans. After first travelling to Constantinople to discuss a charter guaranteeing legal Jewish entry to Palestine none other than Theodore Herzl visited Jerusalem in 1898 and addressed Kaiser Wilhelm of Germany: "This is the land of our fathers; it cries out for people to build it up". The Jews had given notice of their intentions regarding the Holy Land. The tail was becoming the head (Deut. 28:13). But not yet. Unprecedented funding accompanied the German digs at Megiddo, Capernaum, and Jericho from 1903-07. New docks, roads, telegraphs, and railways were undertaken, making Germany a favoured client of the Ottoman powers. America's George Reisner revolutionised archaeology by claiming the methods then used as acts of destruction. He highlighted the need to fully document a site as digging proceeded, for it would never be the same again.

Although this period was archaeologically encouraging, politically it was becoming increasingly delicate. The Ottoman-British standoff was intensified when Muslims discovered a frenzied English Captain Park hacking a tunnel under the Dome of the Rock in search of the Ark of the Covenant. This pre-War scenario of rivalry and animosity formed a backdrop for the fulfilment of Bible prophecy, through the appeal of archaeology.

Political crises in Europe and the Balkans precipitated an arms race. Britain, France and Russia faced Germany, Austria and the Turks. As conflict became imminent, two gifted archaeologists Leonard Woolley and T.E. Lawrence set out in December 1913, racing against time to complete a final survey of the Wilderness of Zin, Beersheba and Aqaba, a region strategically critical for Britain's anticipated entry into Palestine from the south. They moved quickly, studying topography, water supplies, ancient caravan routes and Turkish fortresses which they noted would be useless against mobile guerilla forces in the desert. Six months later the end of their survey coincided with the declaration of war.

Their archaeological findings became strategically useful to Britain in the Middle East.

Palestine Possessed

As long as an enemy remained in Palestine British control of the Suez Canal was under threat. The now Field Marshall Kitchener used the maps of the Woolley-Lawrence survey to plot a strategy. The tragic stalemate in the trenches of France during World War I (1914-1918) was recognised, and in 1916 the British turned to the Middle East for a breakthrough. Their twofold object was to throw the Ottomans out of Palestine and ensure Turkish submission to an Arab revolt (Dan. 11:40).

The King of the South Pushes — Dan. 11:40

In December 1916, the British, following the path of Napoleon in 1799, moved north from Suez, securing quick victories in El Arish and Rafah. Set-backs at Gaza saw the British General Murray removed to make way for General "The Bull" Allenby, a proven leader from the western front. Prime Minister Lloyd George had instructed him to claim Jerusalem by the end of 1917, a very

significant date in Bible prophecy. To break the deadlock at Gaza, using the intelligence gained from the Woolley-Lawrence maps, Allenby undertook a classic deception. A British scout was to venture close to Turkish lines at Beersheba, be seen, and escape, carefully shedding a pouch containing top secret plans for "an imminent British invasion" at Gaza. The Turks yielded to the deception and relieved their positions at Beersheba to support Gaza. The British filled the vacuum by taking the now scant German and Turkish positions. Within a week, supported by aircraft, tanks and renewed vigor, the British were victors in Gaza and moved north meeting opposition from German and Turkish machine-gun nests based in the archaeological excavations, in tells at El Hesy and Gezer. Overthrowing those, the British turned east at Jaffa relentlessly keeping their appointed time with prophecy. Panic-stricken by the speed and thoroughness of the British thrust, the Turkish-German High Command and the Turkish Pasha ordered the evacuation of Jerusalem; retreating to Damascus in an astonishing, motley procession of beasts and vehicles laden with chattels. The barracks near the Jaffa Gate had served the Turks for 400 years since 1516 — now they were empty. In this curious vacuum of fright, the mayor of Jerusalem carried a bed-sheet through the Jaffa Gate to surrender the city to two startled British scouts on December 9th 1917.

Two days later General Allenby dismounted at the Jaffa Gate, removed his hat and strode into Jerusalem (Jer. 10:23). Remarkably, a brigade of Jewish soldiers and that extraordinary soldier of fortune T.E. Lawrence accompanied this historic victory parade. Bells resounded and the assurance of release was felt by the Jews whose nation was further ris-

ing from the grave (Ezek. 37). By September 1918, the British victory at Megiddo had all but completely dried up the Ottoman Empire (Isa. 46:9-10; Dan. 4:17; Rev. 16:12). True peace for the land, however, would have to wait (Jer. 7:5-7). The British troops were heralded by all three religious communities as the fulfilment of their respective national hopes. The Zionist majority rejoicing at the Balfour Declaration proclaimed a month earlier, saw a further confirmation of the promise of their Jewish national home. Islamic factions hailed the British as protectors of their newly partitioned independent Arab state, and the Christians believed Palestine had been retrieved from the infidel. These national aspirations discounted the spiritual intentions of the God of Israel (Matt. 24:35).

It was, therefore, through simple curiosity and a thirst for knowledge that the inquisitive nations of the 19th century, keen to satisfy an interest in the life and times of the Bible, sought answers through archaeology. Inevitably, the pride of international prestige and aggrandisement brought them into political conflict with each other. Archaeology and politics were of mutual benefit to the victorious nations. But out of tribulation comes good, something for which Israel and Jerusalem have been waiting for 2000 years. Latter-day prophecy was dramatically and significantly fulfilled.

As watchmen today upon Jerusalem's walls, may we in ceaseless prayer seek the full peace of Jerusalem when it shall "no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shall be called Hephzi-bah and thy land Beulah: for Yahweh delighteth in thee, and thy land shall be married" (Isa. 62:4). Even so, come Lord Jesus. J. Catchlove

In The Minority

"Fear not, little flock! It is your Father's good pleasure to give you the Kingdom".

When faithful Noah built the Ark,
And nailed it firm and strong,
He had to bear the sneers and taunts
Of the ungodly throng.
Some called him "fanatic" some "fool"
While others cried "insane";
Yet still he toiled upon the boat,
Nor feared his labour vain,
And said, "It will be well for me
To be in the minority".

When Sodom was by fire consumed,
And Lot fled for his life,
Adown the plains and o'er the hills —
Bereft e'en of his wife —
Afraid to cast a single glance
Along the backward way,
Or turn his gaze across the plains
Towards the orb of day,
He, too, exclaimed, "Tis well for me
To be in the minority".

When spies were sent by Moses out
To search the goodly land,
The ten returned with faces grave,
The two with tidings grand;
The ten who vowed they were too weak
Fair Canaan ne'er possessed:
The two who trusted in their God
Obtained the promise rest.
In their case, too, 'twas well to be
For once in the minority.

And so today we'll take our choice —
Let cavil who so will —
With those who tread the path of right,
And toilsome climb the hill,
Christ said that narrow is the way,
And difficult the road
That leads to life, and few who may
At last find peace with God.
All men will think 'twere well to be
At last in the minority.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR
AND FAR

A Humbling Experience

"Thank you for *Logos* to hand. It is a great pleasure to receive my own, personal copy. I always look forward to receiving it. My baptism was a most humbling experience, and I am so thankful to our heavenly Father that I have had the opportunity in life to learn of His glorious hope. I recognise the need of fellowship with my brethren and sisters that I may be strengthened in my walk Zionwards. With love in the bonds of the Truth. Your sister" — W. F. (Vic.)

(Like you, I was in my teens when I accepted Christ, having been brought up in the Truth. I have found that such a home environment is a precious experience. The enthusiasm of my parents for the Bible and its teaching motivated me from an early age, and though now I am at the age when David was described as being "very old" I can still recall the wonderful encouragement I received from parents who held the Truth in highest regard. We — you and I — find Paul's words easy to obey: "Honor thy father and mother." May your enthusiasm never waver, and may Yahweh be with you throughout your life. He will, if you remain constant with Him — Ed.)

The Apocalypse

"A contemporary

Christadelphian publication claims that to "add to" or "take away" from *The Apocalypse* (see Rev. 22:12) simply means to add to the words from the Lord or from the manuscript. Yet v. 7 speaks of the sayings of the prophecy of this book, and pronounces blessings on those who keep them. Also the word "add" seems rather rare in the N.T. giving one the idea of to superimpose one's own ideas, or words, in place of the original (v. 19), that is to "take away" from the true meaning. Your comments will be appreciated" — B. R. (N. Z.)

(If an exponent of *The Apocalypse* takes away from the meaning of its message, he is, in our opinion, doing exactly that which the Lord warns against. "The Apocalypse" pronounces a seven-fold blessing upon those who interpret its message aright, and teach others its true significance; whilst a curse is pronounced upon those who do otherwise. It is not we who pronounce the blessings and curses, but the Divine Author of the book. For that reason, brethren need to exercise care lest they be led away from its true meaning, and lose the blessing promised. We believe that the Brotherhood is cursed today because of the divergent views set forth concerning this book from that system of interpreta-

tion laid down by Bro. Thomas in "Eureka". Let us return to the "old paths" — Ed.)

Strength Perfected In Weakness

"I recently commenced reading your book *Making Prayer Powerful*. Although very small in size, I feel that its pages overflow with strength and encouragement. I was impressed with the passages that emphasize the seriousness of prayer, and the great privilege afforded us to be able to approach into the actual presence of Yahweh, the great Creator.

"I believe that this little gem is a must for every Christadelphian library, for it also reveals the character of Yahweh. The way in which He works, the tenderness by which He grants or refuses our petitions in order that we might be moulded after the example of His Son are very revealing.

"Reference is made to Paul who prayed three times for a thorn to be removed from his flesh, believing that he would of greater use in preaching if his request were granted. But Yahweh refused his plea, and taught both Paul and all who came in touch with him that 'His strength is made perfect in weakness'. Surely Paul's brethren and sisters would be impressed by the example of the Apostle rising above his difficulties to preach the Gospel. Un-

weakness, the spiritual strength he derived from the Word enabled him to overcome his physical disabilities, to the glory of Yahweh.

I would especially encourage those who, like myself, are seeking in the Truth or those who are contemplating baptism, to obtain a copy of this book, and carefully read it.

"It will help us all in this dark, degenerate age, to pray without ceasing, to trim our burning lamps, and fill them with oil; for surely our redemption draweth nigh!" — S.S. (Perth).

There is infinite comfort to beget able to share both thoughts and feelings with Yahweh, to draw His more clearly into our lives, and learn on the strength that He alone is able to extend to those in need — Ed.

Back Numbers of Expositor

"I write as a Brother in appreciation of the significant contribution to Bible understanding with which I have been helped by the 'verse by verse' material which has continued from Australia, and in particular for *The Christian Expositor*."

"I began my subscription with vol. 2 (Nov. 25 Nov. 1) and understand that all previous issues covering Genesis, Exodus and Leviticus to Ch. 23 are no longer available. While I do appreciate the heavy work load you are currently undertaking, any copies of such back numbers would be most gratefully received. The clear simplicity of Scripture as revealed is invaluable to those of us engaged in public speaking,

Bible Study groups and Young People's Activities. As shepherds feeding the flock, such Bible study aids are vital in spreading a clear understanding of Scripture principles and teaching.

"You have been a big help to me through your writings when I have been preparing to speak on various subjects. The ideas and helps included in various publications relative to Bible Marking I particularly value. Not having been blessed with a great memory I need to be systematic in my Bible marking, and would like to suggest that in all publications (for the benefit of those like myself) some short suggestions for such be included.

"Once again, I thank you for your labours and pray God will continue to bless you in their to the end, that whilst continents separate us for this present, we may in God's mercy and grace join together in that great age to come, when the earth will be filled with His glory for evermore" — D.W. (U.K.).

(Please excuse the delay in attending to your letter — due mainly to long absence from home on speaking tours. We have forwarded you some copies of "The Expositor" but cannot supply complete volumes. We are currently revising Genesis for reprinting. Meanwhile, should any readers have back numbers of "The Christian Expositor" they would care to give to D.W. please advise us — Ed.)

Support

"We also wish to add our voices to the many who endorse and morally

support you and your capable helpers in your stand for that which is right. We look forward to *Logos* each month, as do many here, and its contents are a positive source of discussion in the ecclesia, a frequent phrase being 'Did you read . . . in the *Logos*?' We also feel that the full colour pamphlets put out by yourselves are excellent and draw good response from Interested Friends. It would be helpful to have them readily available in New Zealand at all times.

"Our *Elpis Israel* Family Class is going very well. Attendance is excellent with some families attending in full each night. The younger children have their own *Elpis Israel* activities downstairs and are keeping apace with us. They are enthusiastic about the lessons and are so keen and happy to be there.

"We are at the moment preparing for our Ecclesial Special Effort which starts next week God willing. Bro. K. Gore will be speaking on *As it was in the days of Noah*.

"We are really looking forward to Summer School and hearing your studies. The work of the schools in N.Z. has been richly blessed over the years and many feel they owe their lives to them. Surely, as the days become more evil, such positive influence has to become greater in our lives. We trust to shortly see you, and we shall speak face to face" — P & Y. B. (NZ).

(Whilst Bible Schools can be a great help, the real work of education and spiritual upbuilding must come from within each

Ecclesia if its members are to prosper. In that regard. "Elpis Israel" Classes are most valuable. Brother Thomas can help us in the better understanding of the Word, for he had the ability to so express himself as to invigorate his readers. It is splendidly encouraging to learn that the majority of the Ecclesia is attending the Classes. The harvest for so doing will be reaped in the future — Ed.)

By Their Work Ye Shall Know Them

"I have enclosed a tape of Bro. M...s address slandering Bro. Thomas and undermining the entire fabric of the Truth as laid down by the pioneers. The tape is a copy of a very poor original. Bro. M. speaks very quietly and with a difficult accent, hence it is hard to follow. You will need determined concentration to discern precisely what he is saying, and the points he is making. It improves after about the first ten minutes, but still requires concentrated following. One way I found I could discern more clearly his remarks was by using earphones. A combination of earphones and a brother with excellent hearing will probably enable you to elucidate most if not all of his words, and certainly appreciate the depths of his rebellion, and with whom you are in fellowship. Using maximum treble and minimum base also I found helps" — R.L. (U.K.).

(There are four factors that mitigate against us carrying out your suggestion: (1) We have not a tape recorder; (2) We lack the time (Eph. 5:15-16);

(3) We have not the interest; (4) We are not in fellowship with the one referred to. If we were to listen to all those who have foolishly and ineffectively endeavoured to derate the writings of Bro. Thomas, we would lack the time to study what he has to say. Your tape is therefore useless as far as we are concerned; so we have passed it on to another member of our committee for attention. It may be advantageous to him if he lacks good hearing; I know he has no earphones! — Ed.)

Story of the Bible

"Beloved greetings in our Lord and in the precious hope that unites us.

"I will shortly, God willing, be embarking on a new venture in service to our Lord in the way of Isolation Sunday School as a teacher. In this regard I have found the past issues of *The Story of the Bible* too valuable a tool to be missing any issues. However, I am.

"Therefore, if there are any copies of Volume 14, Numbers 1-4 I would dearly appreciate obtaining the same. As I mature in the Truth coming from a Catholic background I am growing in my appreciation of the Word and the valuable studies done by our pioneers in the Truth, and find myself craving more. I thank God continually for the hope that He has granted me in calling me out, and pray that I may be able with full assurance to come boldly before His throne of grace through the rulership of His Son and thereby fulfil Heb. 13:20.

"May the God of Peace, grant you to be with His Son in the coveted Kingdom.

"Coveted is a strong word but so should be our desire for the Kingdom.

"Awaiting your reply — L.P.B. (Canada).

(Unfortunately you did not include your address, so we cannot help you until we obtain it. We can do one of two things for you: advertise for the copies you are missing; or get them zeroxed for you. The former would be cheaper, and perhaps better. Send us your address — Ed.)

Bible School at Vernon, B.C.

"Our Committee has asked me to express its warmest thanks for your work and dedication in coming to our School, particularly as you taught at seven different Schools during this summer — which must be somewhat of a record.

"This was our largest school yet, in the form of numbers, and any more would be too many so our plans next year, if the Lord wills, are to limit it to 300 — which is plenty. The School does a valuable work in that brethren now recognise that we are holding to some kind of standard and they need not fear some upsetting influence, either from the platform, or from other registrants. As you know, the influence of Schools is limited, and we plan to improve on this next year, with Bro. John Knowles coming and the preparation that members can do both before and after the School.

"Yahweh has blessed the ecclesia in recent months. We have 5 studying for baptism, three new members have moved in from elsewhere, and similarly in Kamloops, which

is associated with our meeting, we have a new couple — perhaps two — moving in. Recognizing the need, we plan a three-month Bible study class schedule which will strengthen the ecclesia and individual members. — H.B. (Vernon, Canada).

(Two, at least, comments of your letter are deserving of notice. First, to conduct sessions at seven different schools in five or six different countries in one tour is, I suppose, a record. For example, we left a Bible School in Australia on the Sunday, and commenced the next one in England on the Monday. But in that regard, what is amazing is the fact that with all the technology involved in travelling from country to country at such speed, we do not accomplish as much sound work as did Paul who frequently walked from place to place; or that accomplished by Bro. Roberts who took six weeks to travel from England to Australia, and accomplished so much more than we do with all the hustle and bustle of today. The other comment is that you state you intend to improve upon the School next year in that you hope to have Bro. J. Knowles with you in place of myself! That is how your letter reads; and we pray that Yahweh's blessing may be with the School to that end! — Ed.).

Christmas Card

"Enclosed please find a copy of your pamphlet entitled: *Peace On Earth, Goodwill Toward Men* with the sub-heading: 'The voice of angels at the birth of Jesus was given

meaning by his resurrection from the dead'.

"This is the last copy we have left. If you have any in stock we would like to order two hundred copies. You can ship them to us air-mail. When we receive the shipment we will remit the cost plus handling and postage by return mail. Please enclose the invoice with the order.

"We do not send Christmas cards to our friends or relatives. We thought this pamphlet would be ideal at that pagan festival time" — G.L. (Canada).

(The leaflets have been sent air-mail. Your idea is excellent. Others might like to imitate it. If so we shall be happy to forward a sample copy of the leaflet. We also have booklets: "Christmas: Its Strange Origin" and "The Gospel In Song — An Appreciation of Handel's Messiah". This would be helpful to hand to your friends — Ed.).

Comfort In Sorrow

"Once again, with the beginning of a new volume, we are reminded of the words of Hymn 143 in Bro. Roberts' book:

"Yearly in our course returning,

Messengers of shortest stay,

Thus we preach this Truth concerning,

Life which now must pass away.

"We had a sad reminder of this today in receiving advice that Sis. M.H. had died. We remember her as a very dear sister in Christ Jesus. I believe it was at the beginning of 1973 that I read in Logos about her being in isolation. I decided to write to her, to enquire whether she would like to receive our

Ecclesial letter and exhortation. I do this to those in need. One sister told me after her husband died: 'Well, I can get to a meeting but I cannot hear a word!' She was deaf. So we copied down the whole of our Sunday Morning Service, and she was delighted to receive it. She has been receiving it ever since for some 15 years. Sis. M.H. was 87. It would have been our joy to have been able to see our Sister live to see the return; but we believe that the time is very short. The signs all indicate that to be so. In this we can take comfort" — E.H. (U.K.).

(Your long and newsy letter greatly appreciated. Certainly there is comfort in sorrow when the Truth is brought to bear upon the themes of life and death. "Greater is Thy love than life", the Psalmist states; and Isaiah was directed to write: "Comfort ye, comfort ye, My people, saith my God". So Paul wrote that "we sorrow not as those who have no hope". Meanwhile, there is great benefit in sorrow and suffering. We are taught thereby not to put undue confidence in the flesh, and are caused to develop a "love for the Lord's appearing". If life were to be too comfortable we would become over-confident, and self-sufficient. Adversity emphasises the benefit of our hope, and humbles us before our God. We need it; it is beneficial to us; for it makes us better brethren and sisters in Christ. Let us learn to understand and appreciate the discipline of the Lord. Meanwhile, we commend your encouraging and valuable labours in the Truth.

"Shall Not the Judge of all the earth do right?"

2. Wrath in Paradise — The Fire Which Preserves

The second of a series expounding the principles of Divine Wrath to warn, encourage and comfort by displaying the underlying love and mercy of Yahweh for His creation. "His ministers a flame of fire" (Psa. 104:4).

Divine Judgment In Eden

As the sun set, and darkness encompassed Eden on the day of transgression, there vanished into darkness for ever, all hope of Adam and Eve's exaltation to Divine nature by their own obedience.

"So He drove out the man; and He placed at the east of the garden of Eden cherubim" (Gen. 3:24). Divine wrath against sin barred the way to the tree of life. They could not pass. Immortality was now beyond their grasp.

Was this the end of the potential glory so recently developed from the dust? No. Man became subject to an empty existence, groaning in the bondage of corruption but the love and mercy of Yahweh for His creation initiated a long-term plan of restoration to favour — the way of Hope (Rom. 8:20-23).

At the east of the garden He provided "a flaming sword which turned every way, to keep (preserve) the way of the tree of life" (Gen. 3:24). The ministering angels were exhibited as "a flame of fire" (Psa. 104:4).

So "the way", God's Way, was made known. Fire consumed the

offerings of the penitents. It was a tiny congregation. First just Adam and Eve. Later they and their children. But it was a beginning which would ultimately fill the earth with Yahweh's Glory on the basis of His grace. "Despise not the day of small things".

Yahweh "had respect" (4:4) to a faithful offerer and his offering. The faithful offering of "the firstlings of the flock" (v. 4) showed that the offerer believed in "the way" which would reveal "the seed of the woman" (3:15) as "the Lamb of God who taketh away the sin of the world" (John 1:29).

At the appointed time, each morning the ball of fire consumed the darkness of the night. At the appointed time, "the end of days," (Gen. 4:3 mg), the fire of the angels consumed the sacrificial offerings, and with that burst of fire there was a consuming of the darkness of separation which rested upon the guilty hearts.

Divine Mercy Through the Ages

The outward form of the observance changed through the succeeding ages, but the principle never varied. 4,000 years later Peter wrote (2 Pet. 1:19) of the

powerful regenerating character of the prophetic word to which heed should be given. It is "a light" shining in "a dark place" — and truly the human heart is just that, when not subject to "the hope" which saves (Rom. 8:24).

The power of Yahweh's Way will produce the intended result at the end of the 6,000 years. Mankind will "walk with God". So in the extended counter-part to the six days of creation — (see Psa. 90:4; 2 Pet. 3:8) — Eden is restored and the Millennial 1,000 years of rest will come.

Ezekiel saw an awe-inspiring vision of the outworking of the preserving power of "the flaming sword which turned every way" at the gate of the garden. He saw "a fire infolding itself, and a brightness about it" (Ezekiel 1:4). This symbol expressed the glory of Yahweh in the earth, in the redeemed from whom all sin and doom had been purged away for ever.

The redeemed, says their Redeemer, will "eat of the tree of life which is in the midst of the paradise of God" (Rev. 2:7).

The fire of Yahweh's Wrath destroys sin, and preserves a repentant reconciled multitude. There is salvation in "God's Way".

Man's Wrath That Consumes

The garden was only part of Eden (Gen. 2:8). In the area outside the enclosure Adam and Eve brought up their children. Their sons grew; became knowledgeable and responsible before God; industrious before their parents and sisters (5:4).

Disobedience by Adam and Eve had brought a sentence of

death. Now the tragedy was to deepen. In what way? Transgression had been a foolish act of disobedience by Eve, and a deliberate choice to die with his wife, by Adam. Now transgression was to be expressed in a more sinister form. It was to be expressed as a *principle* of rebellious rejection of the Divine Way.

The sons were differing personalities. They reflected conflicting attitudes which had emerged in their parents by transgression. Abel adhered to "the Way". He offered of the flock. Cain now denied the very basis of the atonement which the flaming sword declared.

Cain brought the produce of the field, the labour of his own hands, as his offering to Yahweh. Cain, and his offering, were rejected. In his offering there was no manifest faith in the Lamb of God to be revealed in due time; no acknowledgement that sacrifice was the way appointed; that sin had to be atoned for. Cain's concept of salvation was by works, not faith. The dignity of man was very much his attitude to redemption. The admonition of the angel to abide by the true way was turned aside (Gen. 4:6-7).

The apostle John gives an inspired definition of Cain's attitude. It was "evil" (1 John 3:12). The outcome? In the sullen anger of a mind out of harmony with the Divine "way" (4:8), the wicked slew the righteous. Adam and Eve beheld, in the body of Abel, for the first time, the reality of the death *they* had introduced into the world (Rom. 5:22). "O my son Abel, my son, my son Abel! would God I had died for thee, O Abel, my son, my son!"

The arrogance and tyranny of Cain's ignorance became his way of life (Gen. 3:16-24). This ignorance manifested itself in many evil ways, finally causing the entire race descended from Cain to be blotted out by the Flood. Thus Cain's wrath wrought havoc unto extinction. There was no salvation in *that way*.

Cain deliberately distanced himself from Divine things by going out into the exile of the land of Nod (Gen. 4:16). Cain has given a time-enduring warning to all that when men destroy the true knowledge of the Atonement they destroy the foundations of personal salvation, and sow the seeds of personal destruction.

When Foundations are Destroyed

"If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). Nothing. If men are determined to pull down what Yahweh has framed, we are powerless to physically stop them. In such circumstances however,

what attitude can be personally maintained? An inflexible adherence to Divine principles. "In Yahweh put I my trust" (Psa. 11:1).

A lesser attitude is rejected, even though it brings real danger from the wicked who shoot their arrows "in darkness" (Psa. 11:2 mg). The consolation is that Yahweh watches, testing the righteous (v. 4), and ultimately He pours "fire" upon the wicked (v. 6).

Abel has given a time-enduring exhortation to the ecclesia of the living God (Heb. 11:4), and encourages us to triumph in Christ (Heb. 12:1).

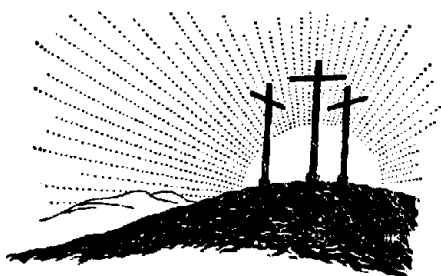
What emerges from this? The important principle that in the ages of decay and delay, as the Divine purpose runs its full course, the faithful must recognize that "*the way*" involves patient waiting on their part, with firm adherence to the principles of the Atonement, as the basis of reconciliation with God.

B. Philp Snr. (Tas.).

The Bible Divine

Concerning Christ, the question arose: "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" To reasonable men, the only satisfactory explanation lay in the statement: "We know that thou art a teacher from God, for no man could do those miracles that thou doest except God be with him". Men of this stamp reason upon the Bible in a similar way, and as a result are forced to confess its divinity. Among Christ's contemporaries were certain who charged him with being "beside himself" — "thou hast a devil". These worldly-wise find their counter-parts in those who attribute foolishness and error to parts of the Sacred Word — hesitating not to criticise and condemn the work of God. Others with whom Christ was brought in contact were characterised by unmitigated brutality and ignorance. These mocked and reviled and finally murdered him. Their fellows are not now wanting among the adversaries of the Bible. Such tell us that the Inspired Volume "contradicts science, outrages reason, and our moral sense". They say, in effect, "Away with him, crucify him!" Thank God, the days of the enemies of Christ and the Bible are numbered!

The Use of the Cross — *Sign of Apostacy*



It has long been recognised that the use of the cross is identified with the apostate church. And yet for all that, we have reported in a recent edition of *Logos*, that an ecclesia in the north of England has this sign upon its hall.

In fact it would not matter a whit if those who used such in their worship, used a cross or an upright pole. The mere use of it as an external accessory would be wrong. Whilst it may be argued that it may help one to reflect and be reminded of the work of Christ, it will in time degenerate into nothing more than a good luck charm. Prayers and thoughts will inevitably be directed to it, rather than to God in heaven.

Of course those who use it in worship or as a means of remembrance will protest at such a bigoted view. But what saith the scriptures?

One of the most significant features about Israel's system of worship is that it forbade the use of graven images (Exod. 20:4,5), whilst most other religions at that time had images which depicted their gods. Why were they to be different? Because God knew better than man. Any image to help them in worship would certainly have been defective.

It is interesting to note that the use of the cross by the apostate church was foreshadowed by an almost identical practice by Israel. Remember Israel in the wilderness; the people murmured and God sent fiery serpents among them. Many of them perished (Num. 21:4-9). The remedy to the situation is thus recorded in v. 9:

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived".

The parallel to the lifting up of the son of man is made by Christ himself in John 3:14.

"And as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up".

Thus the brazen serpent on the pole and Christ being lifted up in similar manner are seen to have a very close correspondence.

As has been already noted, the good intentions of those who use artifacts in their worship such as the cross, become lost, for that which is designed to help, ends in being venerated itself. It seems that Israel had the same good intention. The brazen serpent was kept by Israel for hundreds of years. No doubt as a memorial of what had happened to their forefathers in the wilderness, and

a token of God's salvation. It is not surprising to find that Israel were idolising this very thing in the days of Hezekiah.

"He removed the high places and brake the images and cut down the groves and brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it nehushtan (a piece of brass)".

Apostate Israelites were noted for burning incense (prayer) to the serpent on the pole. The Apostate church is noted for doing the same thing to the almost identical symbol of the cross. And now it seems that some within our own movement

are on the way to repeating the same error.

Hezekiah was right, it was just a piece of brass (flesh). The Lord Jesus Christ no longer is impaled upon a stake, he is risen and sits at the right hand of God in Heaven.

The use of the cross or anything else is a substitute for a lack of faith and vision. Where there is no vision the people substitute with relics and perish (Prov. 29:18).

The warning of scripture is clear; and the example of Israel is a warning. Let those who feel disposed to go in the same way consider the end of their actions. M. B

This Problem Age

The day that witnesses these manifested "terrors of the Lord" will bring "glory, honour and peace" to every one who has patiently rendered to God what He requires at His hand. Have we not, therefore, every incentive to choose the things in which Yahweh delights, and to continue steadfast therein as long as He may appoint for us a continuance in the present evil state? Every wise man will say Amen, and will shew his wisdom by acting in accordance with his excellent understanding.

Age of Indolence

The cover story of a recent *Time* Magazine highlighted an increasing social concern of this age: unemployment. The article, perhaps undesignedly, revealed the tragedy of the situation: that it is not so much the lack of available work, but the indolence of young people; and their refusal to conform to the social, moral, and loyalty standards that employers demand.

The article and accompanying photographs depicted young people in loutish, outlandish dress demanding work. But they are only prepared to accept it in convenient areas, at hours that please them,

with wages they demand, and conditions to their liking. One applicant for a job was described as having "a black star tattooed on the back of his hand, and a gold ring hanging from his earlobe".

Many young people today have been bred in a society that has contributed to this attitude. "They were raised in a period of material well-being, when every toy, every vacation, every new fashion, was available for them", said Anke Fuchs, a social democratic deputy in the West German Parliament. The article emphasised that it is attitude rather than knowledge that is needed to gain employment.

In relation to higher education it stated: "Many young Europeans are revising long-held notions about getting ahead. A surprising number of unemployed have university degrees, and many are beginning to look differently at higher education. Four out of five newly graduated teachers are unable to get jobs. In Naples the medical society has printed up posters that warn, 'A university degree in medicine has become a passport to unemployment'."

The extent of this problem is appreciated when presented with statistics: "In the past five years the number of unemployed youths under the age of 25 in the European Community countries has swelled from 2.9 million to more than 4.4 million. Unemployment is no longer a social stigma, it is part of life". The report continued: "A recent British poll revealed that 25% of the young without jobs say they like the freedom of being unemployed". One probable reason: the generous unemployment benefits. Indeed the Dutch government pays the unemployed 70% of their last salary for at least a year.

Amongst Christadelphian young people in the Adelaide (South Australia) area, and particularly the Ecclesia of which I am a member, unemployment is almost non-existent. This is as it should be. A Christadelphian young person should manifest neatness of dress and appearance, a courteous response to requests, a desire to work, and an honest loyal approach to duties required. Such an attitude impresses the employer. In Ephesians 6:5 Paul exhorts servants to render service to their masters, as in obedience to Christ. To Timothy he states that such an attitude will bring credit to the name of God, and is a means of preaching the truth (1 Tim. 6:1). He instructed Titus to command "Servants to be obedient", "Not answering again", "not purloining", or thieving, "showing all good fidelity", to be faithful and dependable. In bearing in mind these instructions, we are reminded that it is possible to rob an employer of time, as it is of actual goods. What we see in the present catastrophic problem of the unemployed is another sign of the times. These are Noahic days, and they were noted for "pride, fulness of bread, and abundance of idleness" (Ezek. 16:49).

It is said that the devil (sin in the flesh) finds plenty for idle hands to do. So it does, but the form of labour is not truly

beneficial to the individual, but is destructive of his character. It develops an attitude that justifies the judgment that God will pour out upon a disobedient world.

Zechariah predicted these conditions (Ch. 8:10): "For before these days (the days of the building of the Temple) there was no hire for man, nor hire of beast; neither was there peace to him that went out or came in, because of the affliction".

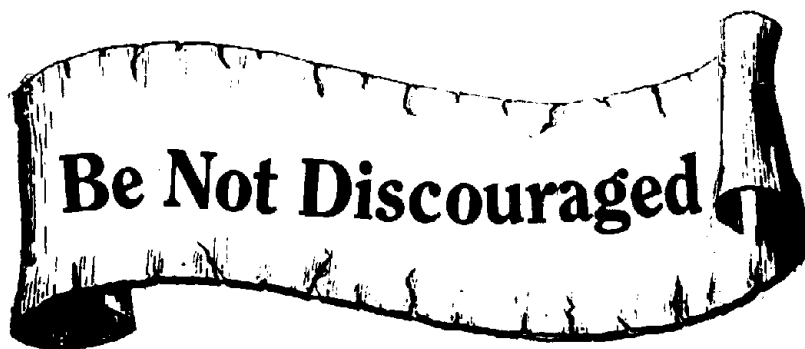
Brother Sulley in his book *Temple of Ezekiel's Prophecy* graphically describes the scene: "Merchant and tradesman, master and servant, lady and maid, are brought to one common level. The unemployed no longer parading their hunger-bitten and thinly-clad forms in the streets: all unemployed, because there is no work to do: all confidence in 'the money market' is gone, for there is neither buyer or seller: all stocks and shares worthless; all 'bonds' lost in the general upheaval of society; all 'securities' swept away. No banks; scarcely any money; little or no bread; clothing is scarce; every household desolate; and probably not a family in which there will not be one dead. But is the scene altogether desolate, or is there a ray of light? Yes, a voice is heard from Zion, sounding through all the earth; 'Come build my city' (Isa. 60:10)". See *The Temple of Ezekiel's Prophecy* p. 307.

The Future of Europe

Shortly before the death of Josef Stalin, Winston Churchill declared: "It is certain that Europe would have been communised some time ago, but for the deterrent of the atomic bomb in the hands of the United States". Bible students saw in the restraints on Russia at that time, the work of the Angels, withholding the Soviet from her final objective until the time was right. Today there is a change. The Stalin era has passed, and today a leader has been elected in Russia with the ideals and the means that could fulfil her dream, and the vision of the prophet (Ezek. 38). Western Europe has become disillusioned with USA, believing it has lost the ability to provide the protection Europe needs. *The Economist* reports:

"The West German ministry of defence wants the governments of western Europe to get together to build a European anti-missile system, in the belief that President Reagan's plan to put an anti-missile screen over America will weaken America's nuclear protection of Europe".

(Continued on pg. 93).



Be Not Discouraged

This was the exhortation of Bro. Thomas to one who had been discouraged by lack of results in preaching. Lack of results in preaching, is a "time of the end" problem. Nevertheless, we must be careful not to pre-judge a situation, nor form preconceived ideas about how others will react. It is common to consider a person unreceptive to the Gospel, who ultimately is attracted to it. Let us remember that, as in the days of the Flood, God continues to hold out a welcome to whosoever cares to heed. If the number who do so becomes fewer as time proceeds, let us recall that the Lord warned that his second coming would be preceded by days comparable to those of Noah's time. In this article, Bro. Thomas explains to a correspondent why he should maintain his witness to the Word irrespective as to results — A. K.

The World Figuratively In A Drunken Stupor

We need not be discouraged because of the stolid indifference of the people to the Truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into *delirium tremens*, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world — it is only evil, and that continually.

But all the *individuals* of this perverse *race* are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and perse-

cution, or fire, for the truth's sake, to make them fit for the Master's use (Mark 9:49,50; Col. 4:6). It is for the salting of these hearts that those who are already salted have to labour with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time, that a Paul may plant, and an Apollos water, but God only gives the increase. All we have to do is to dig, plow, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day labourers need not be discouraged if we do our duty, be there increase or not.

All that we have to do in the premises is that we be "workmen who rightly divide the word of truth," (2 Tim. 2:15), and not as those who handle the word of God deceitfully; and fear to affirm His principles boldly lest some one whose corns are pinched by the gospel-shoe (feet shod with the preparation of the good news of peace, Eph. 6:15), should cry out "sectarianism!" and threaten you

with the rebuke of Jesus and the apostle Paul!

Only A Few Required

The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the frutification of the earth that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isa. 55:10,11, where Yahweh says:

"As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it".

What hath He pleased, and what hath he sent His word to do? "To take out of the Gentiles a people for His name" (Acts 15:14). He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to his praise, honor, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called", says the King, "but few a chosen;" "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;" "many will seek to enter in, and shall not be able" (Matt. 7:14; 20:16; Luke 13:23). These are not our words; but they are his, who spake the words of God.

Yahweh then requires a chosen few for His kingdom — "a *chosen* generation", "from the beginning *chosen* of God to salvation through sanctification of the Spirit and belief of the truth," called thereunto by Paul's gospel "unto obedience and sprinkling of the blood of Jesus Christ," "to the obtaining of his glory" (1 Pet. 2:9; 2 Thess. 2:13,14; 1 Pet. 1:2). John

saw this company, this "*little flock*", as Jesus styles them in Luke 12:32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were "called, and *chosen*, and faithful" (Rev. 17:14).

Ultimately A Great Company

But though relatively few, they are absolutely "a great multitude which no man can number" (Rev. 7:9). They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh: a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', and so on; until these parcels of the few, separated from the solid mass during 6000 years, being gathered into one glorious company of ancients become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb, saith John, whithersoever he goeth. They are redeemed *from among* men, first fruits to God and to the Lamb" (Rev. 14:4). "*All that the Father giveth me,*" says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all He hath given me I should lose nothing, but should raise it up again at the last day". And again, "No man *can* come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they* (who attain to the resurrection he was speaking of) *shall be all taught of God.* Every man, therefore, that hath *heard*, and hath *learned* of the Father, cometh unto me" (John 6:37-45).

"He that is of God heareth God's words; ye therefore hear them not, *because ye are not of God*" (John 8:47). And again, he saith to these goats, "Ye believe not, *because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them the life of the Aion zoen aionian* and they shall not be destroyed in the Aion, *eis ton aiona* neither shall any one wrest them out of my hand" (John 10:26).

Our Responsibility As Co-Workers With God

Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the faith, and so forth, as *the means* appointed for the separation of this people. *Testimony and reasoning*, or Scripture and reasoning out of the Scripture are the spiritual elements constituting the *spiritual agency* for their "sanctification of the Spirit". This spiritual agency is just adequate to the *numerical completion* of this people, termed "the fulness of the Gentiles" in Rom. 11:23; and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Yahweh saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God had designed the conversion of all nations as such in the absence of His Son from the earth, He would have instituted a system of means adequate to such a result. The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a *declaration of the testimony*, and a *reasoning out* of its points, but a *confirmation* also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly co-working in the separation of this people for His name. Yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were

primarily turned to God turned from him again; and that too while the apostles lived, and *while the gifts of the Holy Spirit continued to be bestowed*. The gifts were discontinued for two reasons; first, because they had answered the purpose for which they were originally given; and secondly, because through the work of the Mystery of Iniquity Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but the *confirmation of the reasoning* has been withdrawn, and the Spiritual Agency for the completion of the work began at the house of Cornelius, reduced to what we see.

Problems Of The Last Days

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief — because they did not fear the name of Yahweh their Elohim — the Yahweh-Spirit manifested through David's Son — nor believe the gospel of the kingdom preached in His name. For this cause the brotherhood of Israel and Judah was broken by the Roman power; and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation; and altogether inadequate to avert the judgment of God from the nation.

And is it to be imagined for a moment, that if God spared not the natural branches of Israel's Olive, on account of their unbelief of the gospel of the kingdom, that He will spare the

Gentiles who are deeply dying in the same transgression? Our contemporaries despise "the goodness of God" exhibited in the gospel preached by Paul. They respect nothing which is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson*, the gunpowder declamation of a Beecher, in short, they will glorify the rhapsody of any windbag that will prophecy deceit; but for the gospel of the kingdom they have no more sympathy or taste than their father the Devil, whose original falsehood they believe with pious affection, and whose works they delight to do.

Shall we be discouraged at this? Nay, verily. It is a great sign of our times indicating that the Lord is certainly at the door. Paul says to Gentiles professing Christianity, "If ye continue not in God's goodness ye shall also be cut off". Try professors by the testimony, and it will be found that they are not in God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the truth, they cry out about the space of two hours Sectarian! Dogmatist! Disturber of the churches! Divider of Christ's flock! and many other uncouth sounds evincing that the craft is mightily endangered.

But these are the frantic ravings of the Old Man of the Flesh who hates to be cut and pierced by the two-edged sword of the Spirit, which is the word of God. This old fellow has many cloaks with which he seeks to hide his nakedness before God. But they are all of them like the Holy Coats of Treves, of no account. Sometimes he puts on his papistical cloak, sometimes his methodistical, or his presbyterial; sometimes he comes out be-

decked with wig, lawn sleeves, and silk apron; at others, with a shovel hat, white neckcloth, and bands. It is not unusual to see him broad-brimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Episcopalian in Windsor Castle, an anything or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew, or infidel, to please.

All The World Lieth In Sin

Now, this old fellow, who, is the Devil, is no stranger in the West. He encamps in the prairie as well as in the city. Our correspondent meets him on every side. He finds him "slow to hear, slow to believe, and still slower to obey". This is characteristic of the Old Man of the Flesh wherever he is found. He may be "put off" but converted he cannot be (Col. 3:9). He is incorrigible, and to be got quit of only by being destroyed. As our correspondent truly remarks, this Old Man of the Nations is as drunk in the new world as he has ever been in the old. At revivals he is *in delirio tremente*. At these Bedlamite orgies the Harlotwine gets into his head, and sets him to playing the maniac or the fool. He shouts, cries, rants, bawls, makes faces, and plays fantastics before the multitude; and tells the gaping swine that all his sound and fury is religion and the means of grace! The striving of the spirit who is getting the sinners through! Now where this sort of thing is the custom of society†, and sanctified by general acclamation, need we be astonished at the people's slowness to hear, believe, and do? The Old Man has cajoled them into the notion that they are Christians! And here are we undertaking to con-

† Like the charismatic movement today — A.K.

* These were "evangelists" of Bro. Thomas' day, comparable to Billy Graham of today — A.K.

vert these pious Christians to Christianity! If they were only aware that they were nothing but heathen, which they really are both priests and people, they might be more "swift to hear"; but they are so completely hood-winked by that hooded serpent the flesh, that it is almost impossible to do anything with them. There is no help for them but bloodletting to syncope for the good of the constitution of the world.‡ It cannot be preached into the righteousness of God witnessed by the law and the prophets. It is too irrational and thoughtless. Conquest is the only thing to bring it back to convalescence. The influence of the clergy of all sects must be destroyed. Until this is effected, the people who are destroyed by them

cannot be redeemed. To abolish the clergy it will be necessary in the first place to overthrow the civil constitution of society by which their position is established. This can only be done by the judgments of God: therefore judgment must precede the blessing of all nations in Abraham and his seed. And who can doubt it in view of the testimony of God, which says, "When thy judgments, O Yahweh, are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9), and in Rev. 15:4, it is written to the same effect, "All nations shall come and worship before thee; because thy judgments are made manifest". Even so; speed it quickly O Yahweh!

J. Thomas.

‡ Bloodletting was a common curative practise of medical doctors last century; Bro. Thomas likens Armageddon to this — as curative of the world's ills — A.K.

(Continued from pg. 88).

A swing away from Britain and America by Western Europe would be in conformity with Bible prophecy. Corresponding with this attitude, Mr. Gorbachev plans a visit to France. *The Economist* commenting on this visit states:

"Most people will be watching Mr. Gorbachev's performance in France for clues which will show whether Russia's leader still hopes for a deal with Mr. Reagan's America, or has written that off and is now concentrating on a search for a broad European alternative. An alternative expressed by former French president General DeGaulle, of a united Europe from the Atlantic to the Urals (a mountain range in USSR dividing Asia from Europe)."

Mr. Gorbachev also has his eyes on other European powers that might fit in with his plan, and intends a visit to Italy next year. As far as West Germany is concerned *The Economist* states:

"It would be vitally important in any radical revision of Soviet policy; the Russians seem to be waiting for a replacement of Mr. Helmut Kohl by a social democratic chancellor. The youngish hopeful, Mr. Johannes Rau, has been given the red carpet treatment in Moscow . . . for the mo-

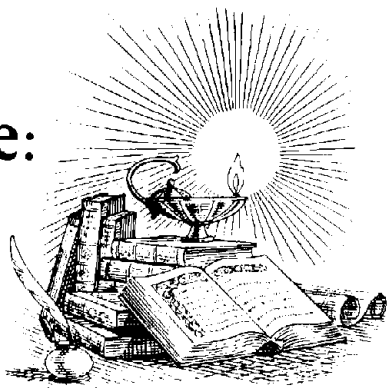
ment however all this can be known more than faint gleam in Mr. Gorbachev's eye".

Whilst Mr. Gorbachev looks to uniting Europe, Pope Paul sees the same objective. In a speech last May at the headquarters of the E.E.C. in Brussels, the Pope said: "European countries cannot submit themselves to the division of their continent". He urged officials to intensify their search for unity and work towards eliminating the East-West division.

The inclusion of Spain and Portugal in the E.E.C., further unites Europe. It is interesting that this gives a total of 12 nations, two of which, Britain and Greece must ultimately resign, leaving a total of 10.

Brother Thomas commenting in *Exposition of Daniel* clearly saw the two legs of Nebuchadnezzar's image as the Pope and Gog. He writes: "When it stands upon the Plain of Dura the imperial fabric will rest upon the Russo-Greek and Latin feet and toes — two emperors and ten kings on the Roman earth. . . . There are but two legs, therefore there can be only two imperial divisions of the dominion in its latter-day, or time of the end manifestation. From mature consideration I am satisfied that Austria (representing the Papal powers) and Russia will be the imperial supporters of the united majesty of the image" *Exposition of Daniel* p. 87. P.J.M.

The Apocalypse: A Background Study



Another book about The Apocalypse! The mention of "Revelation" often results in either a quizzical interest or a nervous concern. Many find the Revelation so difficult to understand, and become so perplexed by the many contradictory "explanations" as to give up in despair: they prefer to leave this book to those of a more determined and enquiring mind.

Yet *The Apocalypse* is one of the most fascinating and encouraging books in Scripture. Its author is the Lord Jesus himself, and its message is given as a special privilege to his followers. It contains a blessing to those who read it with understanding (Rev. 1:3); and a threat to those who mistreat it (Rev. 22:19).

With this in mind, Bro. Thomas set out to expound *The Apocalypse* in depth, and published his monumental work *Eureka* as a comprehensive and valuable means of understanding and enjoying the prophecy. Unfortunately, *Eureka* has been subjected to much criticism, even from those within the Brotherhood (some of whom should know better), and this has led many to avoid the subject rather than become more proficient in its understanding.

Was Bro. Thomas right or wrong in his exposition? The question involves the general in-

terpretation of the prophecy, rather than any individual item of explanation. Is it to be interpreted as prophecy to be fulfilled prior to the destruction of Jerusalem in A.D. 70 as alleged by some? or should it be considered in the light of the futuristic theory, that claims that the majority of it is yet to be fulfilled? Finally, is it to be considered as setting forth a continuous historical prophecy, arching the time from when it was given to events when the Lord returns? This is the method endorsed by Bro. Thomas in expounding it: that is, *The Apocalypse* is to be understood as the revelation of Jesus Christ predicting events then about to take place, and which will continue to do so until the purpose of God is consummated. He saw the uprise of the Apostasy, and the agony of the Ecclesia in persecution, on the background of international events from the First Century onwards that guides nations to the

final glory. Then the Apostasy will be destroyed, the Ecclesia will be vindicated, and the Earth will become the abode of righteousness and peace.

Other exponents, such as Bro. H. Whittaker, interpret the book as anticipating events to take place prior to the destruction of Jerusalem in A.D. 70, leaving a great gap in the prophetic outline until the return of Christ. The reference to Ecclesial conditions are interpreted to relate to those communities contemporary with the Apostles. On the other hand, the futuristic theory sets forth the idea that all yet awaits the fulfilment, and compresses most of it into a short time connected with the Lord's return.

Bro. Whittaker's theory is that its main prophecies were all fulfilled by A.D. 70. This demands that *The Apocalypse* was given to John prior to that time. Therefore, he departs from Bro. Thomas on two major issues:

* **The time when *The Apocalypse* was given;**

* **Who is identified as the Babylon of *The Apocalypse*.**

The book before us provides answers to these two questions, and is a rebuttal of Bro. Whittaker's theory. The author, Bro. J. Banta, has carefully processed his information, and advances what appears to be irrefutable evidence in favour of Bro. Thomas' treatment. In its 78pp. the book deals with the subject in two stages: The Dating of *The Apocalypse*; and The Identity of Babylon the Great. He challenges the presumption of Bro. Whittaker that *The Apocalypse* was given before A.D. 70, and that it relates to events leading to

the destruction of Jerusalem; and he completely annihilates the theory (set forth by Bro. Whittaker and others) that Babylon the Great symbolises Jerusalem! Though, in the main, his style of writing may be a little difficult for the casual reader, the diligent student will find it very rewarding. Evidence is presented, mainly from writings contemporary with the age of John, proving without doubt that *The Apocalypse* was given about A.D. 96. Bro. Whittaker, of course, demands an earlier dating because he claims that the purpose of the prophecy was to foreshadow the destruction of Jerusalem in A.D. 70. Acceptance of a later date, as expounded in *Eureka*, automatically sets aside this theory; for otherwise it would mean that the prophecy was given after the events predicted were fulfilled!

The evidence in support of *Eureka* is soundly and clearly established in the first part of the book.

The second section of the book takes the subject further. It carefully examines the identity of symbolic Babylon in the light of Bro. Whittaker's claim that it represents the Judaistic hierarchy in that city prior to its destruction; and compares this with Bro. Thomas' view that the symbol relates to the development of Catholic Rome, and her Protestant daughters in opposition to the Ecclesia.

Of course, many today do not like to view their "Christian" neighbours as belonging to the blasphemous, vile and doomed Babylon the Great as depicted in *The Apocalypse*. They prefer to indulge in, what may be described

as, legitimate antisemitism in identifying Jerusalem with Babylon the Great.

Brother Banta compares the influence of Jerusalem and Rome on the Ecclesia, and shows that to accept Bro. Whittaker's interpretation would be to limit the value of *The Apocalypse* to those living at the epoch of the Apostles. As such, it would lack the dynamics and interest that it holds for present-day Christadelphians as is gained from the *Eureka* standpoint.

An interesting comparison is shown between Jeremiah 51 and Revelation 17,18. This reveals that expressions used by Jeremiah to describe historic Gentile-Babylon, are used by John to similarly describe the so-called "Christian" mystical Babylon (Rome) of latter times. The antagonism of the Truth towards apostate Christianity is toned down by the theory criticised, whilst the Jewish apostasy is made to appear more evil than it really is.

Bro. Banta quotes from Bro. Whittaker's exposition, *Revelation: A Biblical Approach*, and then presents sound reasons to reject the theory and suggestions made in that work.

A final outline of the phrase,

"things which must shortly come to pass" is compared with Paul's warnings in Acts 20 and elsewhere, and in Peter's prophecy in 2 Peter 2. This comprises a most helpful addition.

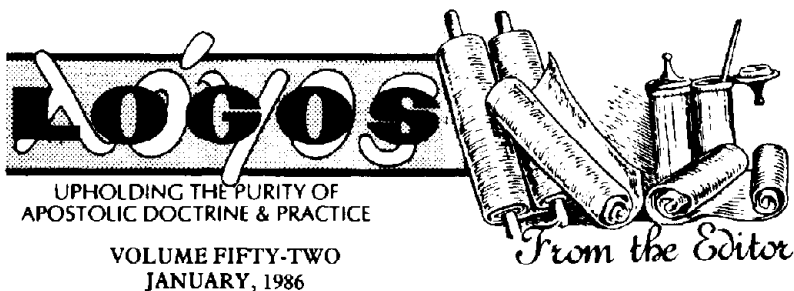
The book is not entirely negative in that it shows the weakness of these other theories, but has many helpful, and positive suggestions to make towards a better understanding of *The Apocalypse*. We recommend it to our readers. Benefit will be derived by carefully reading its contents. We suggest that the Book be read through at least twice: the first, to obtain a general overall view of the whole treatment of the subject; the second, to more carefully absorb the historical details, and arguments presented. This will readily show that the exposition of *The Apocalypse* as presented in *Eureka* is far more satisfying and spiritually stimulating, than lesser works that suggest an alternative. As *The Apocalypse, A Background Study* shows, there is really no alternative! Despite its critics, *Eureka* remains the best exposition of *The Apocalypse* extant.

Copies of this book are available from Logos Agents, or from the Author.

— G. E. Mansfield.

Christ's Last Message

The *Apocalypse* contains its own evidences of its divine inspiration. The fulfilment of its many predictions is, of course, the most powerful of these evidences. But the structure of the book is no less striking proof. Had man been the author of the *Apocalypse*, he would have given everything in chronological order, finishing up with the Kingdom. Not so with this Divine programme. The reader is brought to the end — to the Millennium — many times over. There is an explanation for the course adopted. Believers, whilst being cheered in the various ages by the unfolding of the revealed events relating to their own times, have, by the Kingdom being linked with those events, been beneficially kept in ignorance regarding its actual remoteness. The plan has in no way sacrificed the integrity of the revelation, but added to its marvellous excellence.



Guilty Silence

"I will speak of thy testimonies also before kings, and will not be ashamed" (Psalm 119:46).

A dumb or a vocal religion: which shall it be? David says: "I will speak!" What do we say? Too often we resolve that it is not the time for speech, and remain silent.

But how far are we guilty of keeping silence on the most vital and sublime of all subjects — the divine testimonies? Are we not custodians of them today? Do not we understand that which Yahweh has recorded concerning the pardon, purity, and peace of humanity? Possessing this knowledge, are we not bound, by the most powerful considerations, to communicate all we know, and to set forth God's testimonies before men?

The difference between a dumb religion and a speaking one, is the difference between a dead Ecclesia and a living one. Living men must speak, sincerity must manifest itself; earnestness cannot be dumb. If we neglect the opportunity of speaking the right word in season, may we not be guilty of destroying the destiny of an individual? The matter of silence or of speech in the things of the truth, therefore, becomes a test question, by which we may determine the reality of our spiritual condition.

Time and again, in the 119th Psalm, the Psalmist announces his intention to speak of God's testimonies. Is it a barren topic? Consider the range, the explicitness, the value of those testimonies, and never did one choose so fruitful, so abounding a theme. History, prophecy, doctrine, precept, all the variety of Divine revelation is there for us to choose, to revel in ourselves, to enthuse about before others.

The Psalmist declared that he would proclaim these testimonies "before kings". But then, of course, if David were the Psalmist as is most likely, he was a king, and would speak on terms of familiarity with kings. We can, at least, speak to our contemporaries, those we meet in the everyday circumstances of life. But it is also a question for serious consideration whether, in our anxiety for the welfare of strangers, we are not overlooking those nearest to us, and are dumb in the Ecclesia when we should be vocal. By a wise word here, and an encouraging word there, we might achieve untold good.

Let us be more expressive in the Ecclesia. But here, God imposes a restriction. He caused Peter to write: "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). This certainly limits conversation. It requires that we take an interest in the things of the Truth, and not merely in the social welfare of the brethren and sisters. Not that their social welfare is beyond our thoughts, but rather, when we are vocal, we do not limit it to that theme, but lead the conversation to the Word, the "oracles of God".

Some find this difficult. They are embarrassed by the attempt to do so; or they have little or nothing to speak about. But let them speak anyway, even concerning that "little", for by such exercises it can grow into more. Not all can expound, but all, without exception, find encouragement in words of truth uttered in simplicity. So, let us "speak of His testimonies". In doing so within the Ecclesia, one may well be doing so "before kings", for that is the destiny of the faithful; they will constitute the royal priesthood of the Age to come (Rev. 5:9-10).

We need be vocal, too, when the truth is in danger: when heresy rears its head, or when the need to maintain standards is deprecated. We need then, to speak plainly and without fear or favour. We dare not be silent then, for silence helps the enemy. When plain words are uttered without venom, in courage and faith, much good can result to the benefit of all. There is need of that today. Paul warned that the last days would be characterised by an attitude of complete indifference to the feelings of others in the pursuit of power. He warned that men would arise who would be self-lovers, boasters, proud, false accusers, traitors, heady, high-minded, and that by their ruthless disregard of the rights of others, or the requirements of the Truth, the Ecclesias would be disturbed (2 Tim. 3:3-5). What is one to do when such become

apparent within Ecclesias? Silence will only give them tacit support. There is a need for speech; to warn and rebuke. There is a need to oppose with words of righteousness from the Word, those who would consciously or unconsciously counter its influence by proclaiming: "Our lips are our own, who shall be Lord over us?" (Psalm 12:4).

Unfortunately, there is evidence within the Ecclesias today of lips running to excess, of speech that is more guilty than silence. And often that speech is set forth in the garb of charity. So silence can be guilty, and speech can be guilty, and in the face of those facts, great care needs to be exercised by those who would use the tongue in order that they may do so with discretion. David declared: "I will speak of Thy testimonies . . ." Let such govern the topic of conversation, and to paraphrase Paul's words, our speech will "both save ourselves, and those who hear us" (1 Tim. 4:16).

The Most Amazing Message Ever Written

This is the title of a book by David Pitt-Francis of St. Albans Ecclesia, England. We made mention of the serious doctrinal errors published in this book in an Editorial some months ago, and the book was challenged by Bro. J. Brewis of Canada in our October issue under the title: *Then Shall The End Come*.

We have been accused of exaggeration in our statements regarding the seriousness of declension of basic doctrines contained therein. But our attention has been drawn to the review of this book in *The Testimony* (July issue). The repudiation of the teaching contained therein by the reviewer is at least as forthright as our own. The concluding paragraph of the review states:

"Beyond that, however, we cannot in all honesty say anything good about the book. It is weak over the question of inspiration, sadly astray from sound doctrine over the Holy Spirit, and is completely contrary to that separation from the churches of Christendom that is fundamental to our existence as a community. It diverts our attention from the signs of the times, including the return of Israel, opposes our established basis for interpreting prophecy, and ignores the clear evidence of the Apocalypse itself that God has been working out His purpose with the nations over the last 2,000 years. Acceptance of its teaching would lead us to expect a literal world-wide preaching of the gospel before Christ comes, something which the Scriptures do not in fact teach, and would lead us back into the spiritual darkness of Christendom. It can only be a matter of the utmost regret that such a book could ever have emanated from one professing to be a Christadelphian".

What concerns us beyond measure is that the author of *The Most Amazing Message Ever Written* is accepted as a lecturing brother in the Central Ecclesia at St. Albans in spite of his avowed beliefs; and that his book was noticed without repudiation in *The Christadelphian*. It is not as though the ideas advanced are new to him, for he wrote on this subject over a decade ago. He boasts "a first degree in Theology, History and New Testament Greek", and claims to have "successfully prepared students for 'A' Level examinations in religious knowledge" and "contributed numerous articles to religious periodicals" (See foreword to his book).

The kind of exposition advanced by him, would not only undermine a believer's knowledge of the Truth if accepted, but would destroy confidence in the doctrinal integrity of each other. If Ecclesias are to remain true to the Statement of Faith, such writing should not be permitted circulation and the writer should be required to withdraw and repudiate these features of his exposition that challenge our basic doctrines. Such writings not only challenge the Truth but also creates the spirit of divisiveness among those who should be united. It can be said of this book as it was said of the sin of David: "Thou hast given great occasion to the enemies of Yahweh to blaspheme". And this we deeply regret.

— Editor.

8. Wise Men and Fools

It is said that even a fool can be accounted wise if he does not speak! A person's lips often lead him into trouble. Wisdom will accept a rebuke in silence; whereas the fool uses speech to justify himself.

The Contrast

"The wise in heart will receive commandments, but a prating fool shall fall (Margin: "a fool of lips shall be beaten") (AV).

"A wise man takes a command to heart; a foolish talker comes to grief" (NEB).

"The wise man is glad to be instructed, but a self-sufficient fool falls flat on his face" (LB).

"The wise of heart will heed commandments, but a prating fool will come to ruin" (RSV).

"The wise in heart accepts commands, but a chattering fool comes to ruin" (NIB).

"A man of sense defers to authority: a silly character comes to grief" (Moffat).

Here we have positive and negative expressed. It is upon the positive we need to concentrate, but without ignoring the negative. Both contrast the attitudes of the wise and the foolish. The former have the good sense to heed good advice. King Solomon has already emphasised this in his introductory chapters (Proverbs chaps. 1-9). They will bear reading and re-reading. They are full of wise counsel and sound advice. They are guidelines for good living; particularly helpful in view of the environment of the present evil world. So needful, too, because the hostile inclinations of our mortal flesh are hard to cope with.

The knowledge to which the King directs us has nothing to do with the intricacies of modern technology; it is all about how a man can please his Maker, and is based upon His re-

vealed will. It promises rich rewards to those who take the matter seriously. It is free advice at no financial cost whatsoever! The question is, Are we applying it? It recalls the statement of the Lord: "Therefore whosoever heareth these sayings of mine, *and doeth them*, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). The fool built upon sand. He gave no consideration to the possibilities of the future; took no heed to possible future storms and dangers that might arise; built only for the present. And suffered a sad loss as a result.

It hardly needs to be asked: What category shall we choose? Or which are we in? Read again the six versions cited above, apply the principles expressed. For good measure, we offer a seventh: "Sensible people accept good advice; people who talk foolishly will come to ruin". The counsel of Solomon and the teaching of the Lord Jesus Christ agree. They complement each other. How wise to accept their advice; and apply the principles of it. If you find yourself in a rut on the road to the Kingdom, lift yourself out of it by considering the wisdom of Solomon and the teaching and example of the Lord. You can then begin your life anew, by closing your mouth, lifting yourself out of the rut, and walking steadily and objectively towards the Kingdom.

— C.W. (U.K.).



The Tree of Life

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots” (Isaiah 11:1).

The Tree of Lives

It is not without significance that the message of the Bible virtually commences with a reference to “a tree of the lives” (Lit. Heb., Gen. 2:9) and concludes on a similar note by referring to the same object: “the wood of the life” (Diag., lit. Gk., Rev. 22:14).

It is also of importance to observe the numerous references which occur in the Scriptures in relation to a “tree” or the parts of a tree: Root, stem, branch, leaves, fruit etc.

The cardinal value of understanding such terms, when they are used symbolically, becomes clear when it is appreciated that “a tree of the lives” is an apt symbol to represent the Lord Jesus Christ. On behalf of his Father, he has been granted the right to ultimately dispense the “fruit” of immortality to all who are deemed worthy of such a priceless gift.

The quotation which appears at the head of this article is one of the most well-known allusions to Christ, employing such symbolic language.

The Branch

The word rendered “rod” signifies a branch or a twig; whereas the word “stem” in the A.V. indicates a stem in the sense of a “stock” of a tree from whence the smaller, developing branches or twigs grow. The word “branch” has this meaning in the Hebrew; and also defines a shoot or a sprout. Significantly, the Hebrew noun comes from an Arabic word meaning to be fresh, bright, or portion of a tree which has grown green — thereby indicating a healthy, growing tree of strength and productive vitality. The application of such symbology to the Lord Jesus Christ should be readily appreciated.

It appears evident that the early believers clearly associated this title — the Branch — with the Lord Jesus Christ. Numerous Hebrew and Greek authorities claim that Matthew makes explicit reference to this prophecy of Isaiah: “And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be

called a Nazarene" (Matt. 2:23). In the Greek, the words "Nazarene" and "Nazarite" are of differing construction. The word "Nazarene," it is suggested, is closely related to the word rendered "branch" in Isa. 11:1. The Greek *nazoraïos* (Nazarene), it is postulated, is the Greek equivalent of the Hebrew *netser* (branch).

Could it be, then, that Matthew was obliquely making the point that the Lord was to be known as a Nazarene — the Branch promised by Isaiah? (cp. also Jer. 23:5; Zech. 3:8; Isa. 4:2, where, although the word is not *netser*, the symbology used is not dissimilar).

This may well be the reason why first century Believers were contemptuously called "Nazarenes" by their Jewish adversaries (Acts 24:5). Certainly relatively few of the Lord's disciples would have come from Nazareth; thereby indicating that it is not improbable that another meaning was associated with the word. Is this a further sign that Jewish enemies of Christ sneeringly alluded to the claim by Believers to be an *extension* of the "Branch" who had been foretold by the prophets?

The early Believers, in their love for Christ and in their zeal for his cause, would have gladly and willingly borne such an appellative.

The Branches

The wording used by the Lord in relation to the "vine" — though not entirely similar — may apply the same principle: "I am the vine, ye are the *branches* . . ." (John 15:5).

How remarkable that almost identical language to that used by Isaiah (11:1) occurs in relation to the inevitable fate of the Babylonian Empire, whilst at the same time indicating a renewal of gentile "growth" in the earth (Dan. 4:14-15). And how fascinating it is to consider that one of the most common symbols used by present-day Israel to represent the rebirth of their nation, is that of a tree, cut off at the lower part of the trunk, yet sprouting a new "branch"!

The Messianic nature of this title — "the Branch" — has long been recognised by Jewish authorities as revealed in the Targum and Rabbinical literature, and also in the Qumran material (cited in *The Nezer and the Submission in Suffering Hymn from the Dead Sea Scrolls*, edited by M. Wallenstein, Istanbul, 1957).

It appears, then, that Matthew discerned a *double* reason for recording that the Lord Jesus should become known as "a Nazarene". The phonetic correspondence between the word used in Isa. 11:1 and the town of Nazareth appears to be more than mere coincidence. The Spirit does not deal in coincidences. There has always to be a reason for that which Yahweh requires to be recorded.

How ironical that this same Hebrew word, *netser*, is used of that great type of Gentilism in all its fleshly glory, stating that Babylon would become a "*discarded branch* . . ." Whilst such is the ultimate fate for everything that is a manifestation of Gentilism — in opposition to the Israel of Yahweh — the "Branch" referred to by Isaiah and other prophets is

yet to be exhibited before all the world: not only in fulness of growth, but bearing "fruit" of which, if a man eat, he shall live forever.

The "Branch" of Isaiah 11:1 will grow into a "tree of the lives . . ."

True Believers take great heart from their knowledge that the "Branch" which has developed out of "the roots" of Jesse and David will soon appear, to reveal to all the world the glory of his Messianic reign.

The Exhortation

These brief comments are set forth with the intent that the thoughts of our Readers might be stimulated to look further into this exhortatory and interesting aspect of Biblical symbology.

A tree, to be of any lasting worth, must be complete, and must be well balanced in all aspects of its growth. Its roots must be strong and deeply embedded in soil; its trunk must be strong, to bear the weight of the tree to withstand every attack the elements may make upon it;

the branches must be healthy and strong, and flourishing so as to bear an adequate supply of fruit. And the fruit must be sound and prolific, fully suitable for whatever purpose it may be required to serve.

Many passages in Scripture make reference to the various parts of a tree, and apply them symbolically to the Lord Jesus Christ and the saints.

A sound understanding of God's word is, in itself, a "tree" which is able to give everlasting life. For, states the writer of the Proverbs, "wisdom" is "a tree of life to them that lay hold upon her; and happy is every one that retaineth her" (Prov. 3:18). Such a desire and disposition will increase the "fruits" of "righteousness", in those who are so minded; leading them ultimately to come face to face with the all-glorious Tree of the Lives: the Lord Jesus Christ himself — and to receive at his hand the most priceless "fruit" of all: the gift of eternal life (Rev. 2:7; 22:14).

J. Ullman.

A Friendship Causing Enmity

We must beware of the enticements suggested to us in the spectacle of cultured men and women "without God and without hope in the world". They are interesting in the present desolation, but it is a mere picture — a mere appearance — hollow if we penetrate it — absolutely ephemeral if we follow it to its close. We must beware of the zests and honours and emulations connected with society as it now is. It is a society that is not the friend of God, however amiable and attractive. We must not surrender to its seductions, or accept its embraces. It is written, "The friendship of the world is enmity with God". We must beware of the faintness of mind that is liable to overtake the patient continuance in godliness. It is not in vain that we addict ourselves to the ways and the studies of godliness, and decline the leeks and garlicks of the Egyptians. The issues of things will justify the choice of wisdom, and reward beyond what tongue can utter or heart conceive, the faithful endurance of the monotonies and self-denials of this time of probation. "Yet a little while, and he that shall come will come", from whose bright presence will fly all clouds and darkness for ever.

Are We Ready For The Coming of the Lord?



Prepare To Meet Thy God, O Israel!



*"Unto you that desire the day of Yahweh; to what end is it for you?"
(Amos 5:18).*

Peter's Warning

I suppose that most would claim that they are ready for the Lord's appearing. Yet there is discernable a general air of indifference to the theme: "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4).

This mood is in keeping with former times when the end of a particular cycle was reached, as Peter's warning words indicate.

The antediluvian epoch terminated with a disastrous flood that destroyed between 70 and 100 million people, leaving only eight persons alive. Why? Because they failed to manifest those qualities for which they were created: those of God manifestation. God manifestation, not human salvation, is the first purpose of Yahweh, as Bro. Thomas consistently taught. God did not create the earth, and man upon it, with the sole purpose of filling the world with selfish humans who act as though the sole reason for their continued existence is that they may "eat, drink and be merry" until they die.

In fact, God "hath appointed a *day* in which He will judge the world in righteousness by that man whom He hath ordained whereof He hath given assurance unto all, in that He hath raised him from the dead" (Acts 17:31). A "day" specifies an exact point of time, even though the "day

and hour" of which is presently hidden from us (Mark 13:32; Acts 1:6-7).

Yahweh's Purpose

This fact raises several important issues. First, Yahweh is not interested in the human race for its own sake. Far from it. He set in motion present creation some six millennial days ago with the express intention of "taking out" of the teeming millions of fleshly beings, a "people for His name" (Acts 15:14). By the motivation of the Word, he changes their lives so that they begin to think and act as He would have them do. Finally, in that appointed "day" He will use them to take away the dominion of flesh that was promised in the beginning (Gen. 1:26-28), and commence a new era providing for 1000 years of peace (Rev. 20:6; 5:9-10). The glorified saints will then become a new race of immortal beings that will comprise an extension of Yahweh Himself. Symbolically they will comprise the 144,000 taken out of the human race, and moulded according to the pattern set before them of God's only begotten Son. They will then constitute Yahweh Elohim of Hosts or Armies.

We must not allow the fact that only comparatively few are to be saved to discourage us. Despite our failures, we need to remember that the Lord Jesus was sent into this sin-stricken world, being made like unto his brethren, with their sin-stricken

nature, with all its weaknesses, yet so strengthened by God as to conquer. He was "without sin", so that Yahweh may look at us through the face of Jesus (Heb. 2:14-18). He has even provided for us an angel, as a "ministering spirit" to help us on our way, to guide us to the city which hath foundations (Psa. 34:7,22; Matt. 18:10; Heb. 1:14). What more could Yahweh do? His care is all summed up in the words:

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life" (John 3:16).

No Need For Discouragement

We all have our personal weaknesses, and the Lord understands our state. But we must grow in wisdom and understanding, and that can only come by reading the Word. This assimilating of the Mind of God can do wonders for us; but if we do not continually feed thereupon, and recognise it as *necessary* food, we shall lack it, and shall not attain unto the Kingdom. Yahweh wants men and women to rule in His kingdom who think and act like He does. He requires God manifestation in order to bring about human salvation; for without it we will not attain unto His kingdom.

The Lord was subjected to temptation but conquered it. How? Through strength derived from above including his Father's Word. What happened immediately afterwards? We are told that "angels came and ministered unto him"; the very reverse of what happened to the first Adam. In his case angels appeared to condemn and drive him out of Paradise (Compare Gen. 3:23-24 with Matt. 4:1-11).

Significant Time Periods of the Flood

The future when the Lord shall return to consummate his purpose, has its type in the days of Noah. Yahweh then declared: "My spirit shall not always strive with man" (Gen. 6:3). He appointed "a day" of judgment, which came to pass 120 years later

with the Flood. This was 1656 years after Creation. Though the Sons of God knew the year, they did not know "the day nor the hour"; and apart from Noah and his family, they were not ready for it.

The Lord Jesus, we know, likened his own age, the last days of Judah's Commonwealth, to the days of Noah. They were "the last days" in which he ministered (Heb. 1:2), and precisely at the time appointed for "the end of the world" (Heb. 9:26), he was offered, and later the Jewish world was terminated.

At the time of the Exodus from Egypt, another age began; for from the birth of Moses to the end of the generation that perished in the wilderness was 120 years. According to *Chronikim Hebraikim*, the Exodus took place in 1586 B.C., and 1656 years later (the time between Creation and the Flood) another End came: this time upon the Jewish world, for in A.D. 70 the Mosaic epoch ended in blood; Jerusalem was overwhelmed, and the people dispersed.

Today, the days of Noah have again nearly run their course; and at a significant time. If the completion of the legs of Nebuchadnezzar's Image is recognised in the appointment of Constantinople as capital of the east by Constantine in 330 AD (and this, undoubtedly, comprised a new beginning), the same period of time, as between Creation and the Flood, namely 1656 years, brings us to 1986. The question is, Will it witness the return of the Lord?

The Challenge

The challenge is to the faithful minority. As in the days of the Flood Noah was ready; and as in A.D. 70, Christ's followers recognised the signs and fled to Pella; so we need to be ready for the coming of the Lord. Will that year be 1986? We cannot say. But what we can repeat with certainty are the words of the Lord: "The Son of man cometh at an hour

when ye think not" (Luke 12:40). He comes "as a thief" (Rev. 16:15), therefore: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon your unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34-35). How important that we should be found watching and waiting at that time that

we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (v. 36).

— A. Pennington (U.K.).

(We commend the warning of the above article to our readers. However, our computation of the dating of the Exodus differs from that set forth above. Let every man be fully persuaded in his own mind. Christ will come at the time appointed, whether or not we have computed the time-period correctly. Editor).

America In Prophecy

Is the future of America the subject of Bible prophecy? (D.F. — NSW).

Answer: Although there are no specific references to America in Bible prophecy, there are general statements made that incorporate the USA in their fulfilment, and from which an outline of future events can be ascertained. Towards the end of the last century, Brother Roberts wrote in *The Christadelphian*:

"Brother Thomas was of the opinion that in the last phase of human affairs (just before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms . . . such an alliance would secure Britain's food supply in the direst emergency . . . America would certainly make a fine young lion, to roar in support of the young lions who will presently raise a chorus of growls against the Northern Bear when she comes down to assail the old mother".

About the same time, the "rev." Dr. Maughan, of Maughan Church, Adelaide, in ridiculing the anticipations of Bro. Thomas based on Bible prophecy, sarcastically declared in a sermon: "Britain has not yet appealed to America in trouble; the Jews have not yet returned to their land; the Battle of Armageddon has not yet been fought; we can therefore thank God and take courage".

What would he say if he were alive today? Twice, in two World Wars, US has assisted Britain in trouble: and she will be with Britain when the Russian sets forth his challenge in "the glorious land".

In *Eureka* vol. 3 (*Logos* edition), and again in vol. 5 reference is made to America in prophecy. Bro. Thomas states that US in common with many other Powers, needs to be taught that there is One almighty than the dollar, and stronger than the human will. In the day when "Yahweh alone shall be exalted", British and American pride will be prostrated in the dust; and "the people as the source of all power" (Communism) will become an exploded fiction of the past. He concludes this section of *Eureka* by stating:

"It is manifest, therefore, that the destiny of all colonies, and republics, and empires, upon the American area, has long since been decreed; and that destiny is unquestionably glorious and blessed: that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, co-extensive with the globe, under which life, liberty, and property, will be secure; 'mercy and truth meet together, and righteousness and peace embrace each other'; and 'glory will be to the Deity in the highest heavens, over the earth peace and goodwill among men' (Psa. 85:10; Luke 2:14)".

If the Almighty Dollar was worshipped then; how much more is it today in every part of the world! Is there a more materialistic nation than Australia? Yet how futile it is! The time is rapidly approaching when men shall "cast their idols of silver, and idols of gold . . . to the moles and to the bats . . . for fear of Yahweh, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. 2:20). May that day soon come!



3. Wrath At The Flood — A Fire Which Consumes



“Yahweh sat enthroned at the Flood” (Psalm 29:10).

The Response of Unbelief

1,656 years separate the Creation of man from the Flood. During those sixteen centuries it is obvious the faithful used fire for their offerings, and for domestic necessities. But Scripture passes such details by in silence.

The first recorded allusions to it is an implied use of fire by Cain’s descendants in the development of brass and iron by Tubal-Cain (Gen. 4:22). The thought this arouses is that of an alienated community stubbornly seeking its own way in militaristic defiance of God’s Will.

The state of man becomes increasingly hopeless — the flood draws near. His clever use of fire, then, (as now), enabled him to build an impressive society, but its foundations had no stability. There was a total lack of knowledge of Yahweh, and he was doomed.

The Response of Gratitude

One year after the first rain-droplet had fallen upon the Ark, Noah “built an altar unto Yahweh; and took of every clean

beast, and of every clean fowl, and offered burnt offerings on the altar” (Gen. 8:20).

This is the first record of the use of fire since the record of the flaming sword which turned every way. Scripture takes us directly from the gate of the garden to the altar of Ararat.

The flaming sword preserved *the way* — salvation was offered and gratefully received by the Abel class. This principle would never fail.

Noah’s offering testified to salvation received — a grateful acknowledgement that “*the way*” had prevailed over the sin of the Cain class.

Noah was grateful that his little family group of eight persons had been saved. He realised that Yahweh did make a division between the righteous and the wicked, for the waters of the flood had cut off the entire line of Cain.

What emerges from this? The important principle that genuine appreciation of Divine blessings of grace will inevitably manifest itself in gratitude — and that means sacrifice.

Today, it is not the sacrifice of animals. It is the sacrifice of self, for love of God, for love of fellow-man, in service day by day. Gratitude, if it is to be anything, must be practical.

The Response of Indifference

Not only Cain's line perished. The flood cut off all the fools (Psa. 14:1) in the line of Seth, and the rest of Adam's sons (Gen. 5:4), who succumbed to that evil age.

Noah's grandfather, Methuselah, had died just prior to the flood. He had younger brothers and sisters (5:22).

Noah's father, Lamech, died five years before the flood. He had younger brothers and sisters (5:26).

Noah had younger brothers and sisters (5:30).

"*The Way*" had lost none of its inflexibility during those 1,657 years. Noah was simply one branch of a widely extended family group, with many uncles, aunts, cousins, nieces and nephews. None of those made it into the Ark, except the three girls who married his sons.

The corruption of the age annihilated the ecclesia. "All flesh had corrupted his (God's) way" (6:12).

How had this happened? "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (6:2). The good gifts of God were not used but abused. The wrong attitude to sexual matters destroyed them.

The relatives of Noah no doubt dutifully assembled for the funeral of Lamech, and patiently endured Noah's eulogy of a war-

rior for the Truth who had labored in the work of the Ark. And again when Methuselah died. They murmured their condolences, and went their ways. And then the rains came.

As Noah looked out from the Ark across the unbroken surface of the waters, he must have sadly reflected upon the folly which had taken them all, so needlessly, to that watery grave.

What emerges from this? The need to remember that we live in comparable times to Noah's, and the Lord Jesus Christ will soon be here to execute the Divine wrath. Let us remember Noah's relatives who weren't in the Ark. "Where the tree falls, there it lies".

Yahweh's Righteous Judgments

How there must have welled up within Noah's heart the thought later put into words by David (Psa. 119:120): "My flesh troubleth for fear of Thee; and I am afraid of Thy judgments". This was prophetic of the later attitude of the Lord Jesus Christ, and is the attitude of the faithful priest.

Unwaning reverence for Yahweh's judgments — no sympathy for Noah's generation. Simply the solemn warning: "But as the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). And the Lord revealed that the gluttony, drunkenness, and a totally irresponsible attitude to marriage would be repeated (v. 38) in the last days.

And they "know not" (v. 39) until the coming of the Son of man seals their doom. The arrogance and tyranny of ignorance is still there at the end, and will reap a grim harvest at the judgment seat.

The Bible record does not say that Noah was saved from the waters of the flood. It says he was saved by those waters (1 Pet. 3:20). The waters blotted out all that was offensive to Yahweh from the face of the earth. It left the earth a decent place for Noah to live in.

And for the first time since the gate of the garden, the whole living human family worshipped as one, in Truth, at one altar (Gen. 8:20).

The true relationship of man and woman was again recognised in the presence of the altar. Each of the four men saved by water had one wife each — the polygamists were beneath the waters. The Divine standard of Eden was again displayed, as the rainbow arched in the heavens above them.

From those days to ours, the whole human family has never again worshipped at one altar. It will not do so until the Lord Jesus Christ is enthroned in Zion in the Millennial Temple, with the rainbow about the throne (Rev. 4:3), in the presence of the one true bride (Rev. 19:7-8).

The Parable of the Ten Generations — Adam to Noah.

Ten generations had lived from Adam to Noah. Their names concealed an unfolding witness to the Divine purpose which climaxed in Noah's life.

The men, and their names, and the meanings of their names (from Gesenius), were:—

1. Adam — a man.
2. Seth — set instead of another.
3. Enos — the whole human race.

4. Cainan — a possession.
5. Mahalaleel — praise of El.
6. Jared — descent.
7. Enoch — initiated, initiating.
8. Methuselah — man of a dart.
9. Lamech — strong young man.
10. Noah — rest.

Here is an amazing parable — the parable of the ten generations from Adam to Noah. The meanings of the names with connecting thought in *italics*, yields:—

“A man, set instead of another, *to have* the whole human race as a possession, *for the* praise of El, *by* descent *from* heaven, initiating *as* the man of the dart, *warfare* against iniquity, *he being* the strong man *who brings* rest”.

In Noah there was a fresh start made. He was the head of all living, and directed praise to Yahweh. The angels had descended and destroyed the wicked in the flood, Noah having condemned the world (Heb. 11:7). He only was able to do that by having the strength of character to stand for the principles which alone could bring peace with God.

And what is the extended significance of this parable? Surely we behold veiled in these significant expressions, the parable of the promised “seed of the woman,” (Gen. 3:15), even the Lord Jesus Christ.

He initiated the warfare nineteen centuries ago; he will soon be back to put into operation the phase of judgment which will establish the Kingdom.

The devastating impact this will have on all human systems is evident in the comparison the Lord himself makes with Noah's times.

The man of the dart is ready for the conflict — the outcome certain! B.Philp snr. (Tasmania).

Enveloped with sin, in darkest night,
Groaning beneath its weight,
The world, bereft of truth and right
Flies headlong to its fate.
Chaldeans in the churches, blind,
Cannot reveal the dream.
Handwriting on the wall, we find
Remains by them unseen.

In northern places Russia moves
With subterfuge and hate
Western dialogue powerless proves,
She "world dominion" waits.
Communism wins appeal,
Is welcomed in the Church.
Their differences they seek to heal
For influence they search.

But 'mid this gloom of Gentile night,
Can any Truth be found?
Where is the lamp that gives us light,
Where does the Trumpet sound?
The Household can provide a place
For those who refuge seek,
For those who would seek Yahweh's Face,
There fellowship can keep.

The watchers on its walls proclaim
The writing, loud and clear.
The message still remains the same —
"The Lord's return is near!"
But wait — the sound is not as clear
As once it used to be!
It seems, not all the brethren hear,
Nor prophecy they see!

Some visions blurred, not understood,
Its urgency is lost.
King Sin allowed to rule, when should
His passions, *out* be tossed!
Drowsiness must not pervade
Where diligence should be
Our duty we must not evade,
Let fleshly habits flee!

Awake then brethren, wake from sleep,
The time must now be short.
For your appointment soon you'll keep —
In judgment you'll be caught!
Make clear the vision, loud the sound,
Wake up the sleeping head,
The dictates of the flesh confound
With Godliness instead!

E.Surgenor (NZ).



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

From Ghana

"I have come across a religious publication entitled *The Key To The Understanding of the Scriptures*, and would like you to kindly send me a copy. I am sorry it is not possible to remit money, owing to the unfavourable foreign exchange regulations in this country. However, if the cost can be met locally, please advise me" — K.A. (Ghana).

(It is our pleasure to forward the book with our compliments. We trust you read yourself rich in the Word with its help — Ed.).

Encouragement

"Loving greetings in the Hope of Israel. I am glad you have returned home, and hope and pray that you have recovered from your long and tiring speaking tour. Thank you so much for your last Editorial. It is helpful to have reminders like those in view of the materialism of this age. Some things today are ignored, and others 'not so nice' are never brought out into the open. You do well to frankly express yourself.

"May we attain unto the true citizenship of Zion, to ascend into the holy hill with clean hands and a pure heart. May Yahweh bless you in your good work". — R.D. (WA).

(I, too, am glad that I am home. I thank Yahweh for that, and also for the opportunity of serving

Him. We are greatly privileged to view life with the Truth ever in mind. Its reality is such a contrast to the dream-world in which most people live. They do not realise that Armageddon is just around the corner, and the things for which they labour and tire themselves today will be taken out of the way then. The things for which we labour are of eternal value, and we are encouraged by the fact that we are engaged On His Majesty's Service — Ed.).

Present Priesthood of Saints

"Your claim that saints enjoy a 'present priesthood' is incorrect unless we agree that we are 'called' but are yet to be chosen at the Judgment Seat of Christ. . . . Let us also recognise that 'our betrothal' to Christ is not a 'married state'; there are 'promises to be honoured on both sides', and we need to 'make ready as a bride adorned with faith and good works'. Only a 'remnant' of natural Israel and Gentile-called saints will be glorified. . . . With regard to the 'new law of putting away' for *pornia* (illicit sex), it is only 'new' in the context of my letter, in that it replaces 'putting away' for 'stoning' with freedom to 're-marry' for the innocent person. . . ." — H.B. (U.K.).

(We agree that we are only called now, and that

full priesthood awaits the future. But surely our manner of life should strive to be that required of priests — otherwise we will not be chosen. And that has relation to the marriage state. I am sorry, but I cannot agree that divorce is the equivalent of stoning. There was divorce in O.T. times, and it was to that, and not to stoning, that the Lord referred. This is shown by his treatment of the woman taken in adultery — Ed.).

The Feet And Toes Of The Image

"We have sent you this cutting from the *Yorkshire Post* as we believe you will find it of interest.

"It seems to us as though world events are rapidly coming to a head, and that the return of the Lord is near.

"The newspaper cutting links St Peters Square with the Red Square in Moscow. Surely Bible prophecy is working out in this.

"Do you consider that the feet and toes of the Image are forming, part of iron and part of clay as described in the Image seen by Nebuchadnezzar?

"We have been reading *Logos* for some time now, and enjoy its contents.

"With humble minds we search for articles that help us to strengthen our grasp of the principles of the 'Truth' — F. & P.E. (Wales).

(Thank you for the most

interesting cutting; we will use it in "Logos" for we do believe that it is significant. We believe that in divided Europe today, the feet of the Image are forming. In "Exposition of Daniel" Bro. Thomas anticipated such a division, and we are privileged to see it coming to pass. It is a most significant sign, for as he observed, until the feet are formed, the Image will not be able to stand erect. We certainly are living in wonderful, though difficult, days. Keep on watching the signs, and maintain your enthusiasm for the Truth. You will be commended by the Lord if you do so. See Luke 12:37 — Ed.).

Extra Wide-Margin Bible

"Enclosed is a cheque for our subscription, plus a little extra in case we are behind in our payments, or for your additional expenses. I have heard that you have a specially produced Wide Margin Bible, and I would be interested in obtaining a copy. I would appreciate your help as we desire to immediately commence marking up our new Bible. Could you please tell me how wide is the margin?" — S. Y. (USA).

(A special Logos Wide Margin Bible has an outer margin of 39mm in place of 32mm which is the size of the normal Wide Margin Oxford Bible. It also has additional blank pages for additional notes. We usually arrange for 66pp of these, so that an outline of a complete book of the Bible can be set out in addition to the verse by verse comments. Finally, we also request a better binding for these books. At the present moment we

are out of supply of them, but are awaiting further copies as ordered. We shall be happy to reserve a copy for you when available. We order about 150 copies at a time, and as the cost is approximately \$100 per copy, this involves an outlay of \$15000, and our resources are limited; otherwise we would order in greater quantities — Ed.).

Economy

"If we could arrange for bulk mailing of Logos we would save considerably on costs. Perhaps you could advertise this fact, and arrangements can be made for it to be done" — A.B. (Canada).

(At present we are forwarding "Logos" to Canada by air to try and overcome the long delays experienced by using surface mail from Australia. This, of course, is involving us in heavy expense. If we can forward Ecclesial parcels of the Magazine, a saving will be experienced. We are prepared to wrap the Magazine individually, and send to a brother to distribute to members of his ecclesia by hand. If this can be arranged — even if only for a couple of copies, and certainly for more, a saving in costs will follow. Any brother or sister who is prepared to co-operate in that way can make this known to our agent in Canada, Bro. A. Bull whose address and telephone number are on the inside front cover of this periodical — Ed.).

Environment

"Your issue of October 1984, not long in our hands here, containing the article *Environmental Crisis — The Slaughter of*

Trees, encourages me to make a comment.

"As an environmental scientist myself, with experience in over fifty countries, I can say a hearty Amen to the third paragraph, as indeed to the article as a whole.

"Recently I had opportunity to see the forests referred to by the Adelaide C.C. File (p. 22 of *Logos*) in the hills close to Los Angeles. I was shocked and amazed at the awesome evidence of pollution, and it was hard to find an area where the trees were not damaged severely. Perhaps even more sobering is to approach California from the Pacific, from the direction of Tahiti for example: a thousand miles and more out, the plane begins to leave the relatively pure, clear area of the South Seas and enter the dreadful brown soup, and it gets darker and more filthy the closer to Los Angeles one travels. The same thing happens approaching the eastern U.S. from the Caribbean.

"In February this year, along with five other scientists from the Third World, I was invited to address the United Nations in New York on the fate of the world's tropical forests. The chairman on that occasion was a member of the Australian delegation to the U.N. and he personally thanked me for the presentation at the banquet afterwards. The gist of my address was extremely close to W.J.M.'s article in *Logos*.

"The Caribbean edition of the *Herald of the Coming Age* is doing good service, and scattering the

seed. We hope you will be able to replace the late Bro. Naidu's address on the cover: it isn't too good for a friend to receive a letter returned marked 'deceased'." — A.E. (Jamaica).

(The problems of pollution demonstrate that civilisation, as at present constituted, is terminable; and Christ's coming is necessary quite apart from the threat of nuclear war. It is said that the world's lack of adequate trees, results in a lack of health-giving oxygen in the atmosphere, and this contributes to the irritability of mankind. Perhaps it affects Ecclesias as well! In regard to "Herald of the Coming Age" we have changed the name of Bro. Naidu, but of course, those copies already on the water will need to be changed locally before being used. We regret the inconvenience, but there is little we can do about it. We are pleased that the copies are being used to good effect, and publish your comment in order that readers who contribute to the cost of forwarding the booklets to countries of the Third World, can see that they are appreciated. Meanwhile, we are deeply concerned by your comment that "Logos" for October 1984 is only just to hand. We shall look into this, with the object of improving the service. Always pleased to hear from you — Ed.)

Disappointment

"I am enclosing my cheque for the year 1986. I sincerely hope that this year will bring all the issues of *Logos* to me; not as 1985 when some did not arrive. I live in isolation,

and it is disappointing when one looks forward to them, and they do not arrive" — D.K. (Canada).

(We have taken steps to try and arrange for the magazine to arrive on time. This is costing us three times as much in mailing; and we hope, with you, that all the copies are received — Ed.)

Problem

Dear Postal Customer,
"Please accept my sincere apology for the fact that your mail has been damaged in handling by the Postal Service. Even though our damage can be expressed as only a few pieces daily this does not lessen the fact that you were inconvenienced and that we damaged your mail.

"Each day customers trust to our care four million pieces of mail. So that you can understand how this might happen let me offer a brief explanation. To insure prompt, cost effective delivery we use high-speed automated and mechanized equipment. Several situations can lead to mail jamming in this equipment.

"Apologies are seldom sufficient when poor service has been given, and we hope you will accept ours in the spirit in which it is offered. We will make every effort to serve your future needs in a manner consistent with your expectations and our standards.

"If there was additional material in this mailing which you can identify please call (515) 283-7505. — G.A.D. (Mail Classification Center Room 225 — Main Post Office Des Moines, IA 50318-4599).

(We received the torn envelop, together with the torn cheque inside! To air-mail the cheque back to the sender, and get the sender to replace it, and then mail it again to where we have it cashed would involve a considerable expenditure, to say nothing of the cost of time. So we agree with the Postal Authorities that "Apologies are insufficient". Nevertheless, our experience with the postal authorities of US is better than that found with the local authorities. How strange it is, however, that mail was more promptly delivered before the "high-speed automated and mechanised equipment" arrived! We look forward to the time when first priority will be given to matter related to the Truth (Isa. 2:2-4). — Ed.)

In Hospital

"Received *Logos* yesterday, and took it to the hospital to read while visiting our aged Sister Lawlor (97 years old) who has been in the Truth many years. I find *Logos* helpful, and eagerly look forward to it each month; it gives me food for thought. May God richly bless you with health and strength to carry on this work, and may we all hear the greeting, Well Done! Enter thou into the Kingdom of thy Lord" — M.S. (USA).

(We commence a new year anticipating and hoping for the Lord's return. In this age of trouble and frustration the contemplation of this possibility brightens hope and strengthens faith — Ed.)

Exposition

"At a recent meeting of the Arranging Brethren

arising out of correspondence from you concerning printing of works of the Truth, the lack of bound volumes of *The Expositor* was discussed.

"The Brethren considered that bound volumes of *The Expositor* would be preferable to individual copies which can be misplaced. They felt that this would be desirable in that your treatment of each book of the Pentateuch lends itself to being produced as a separate volume of *The Expositor*.

"They realise of course that time is your problem in being able to undertake the extensive preparation work to produce a whole volume at the one time but they make the suggestion for your consideration.

"May Yahweh strengthen and uphold you to continue to provide meat in due season for the Household of Faith that when our Lord comes there may be "the faith on the earth" — W.G. (Cumberland Ecclesia).

(Thank you for your suggestion which we have acted upon. We are currently preparing "The Expositor" for the Book of Joshua, and for some months have had the copy ready for the normal publication project. However, we have gone ahead with writing the matter up, and now have completed the whole book. We aim to produce this in a bound volume, and this should be ready in the beginning of the coming year — God willing. Thank you for your suggestion and interest — Ed.)

Criticism

"Can you forward me a

copy of *Exposition of Romans* as published in *Logos* some years back. A criticism comes to mind regarding the style of writing you used then in comparison with the literary flourishes you attempt today, in your Expositions and Editorials. Your present style is difficult to me, and I find your earlier writings of greater weight spiritually. They are simpler, sober, straight-forward expositions. Bro. Thomas in *Eureka* sets forth his propositions very concisely and clearly without flourishes. I am not an articulate man, but I enjoy reading the pioneer writings, for they are charged with meaning and power, so that every clause contains a gem of wisdom. Consider the power contained in the words of Paul: 'My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power' (1 Cor. 2:4). You should aim for this". — P.G. (WA).

(Your criticism is appreciated, for we are always ready to try to improve. However, there is no hope of us matching the dynamic style and depth of meaning exhibited in the writings of Bro. Thomas. "Eureka" is an outstanding exposition without peer among uninspired writings. Unfortunately, we cannot supply you with a copy of our exposition of Romans. We have commenced to revise it in order to reprint it; but that is some way off at present. I hope that our revision does not ruin the style! — Ed.)

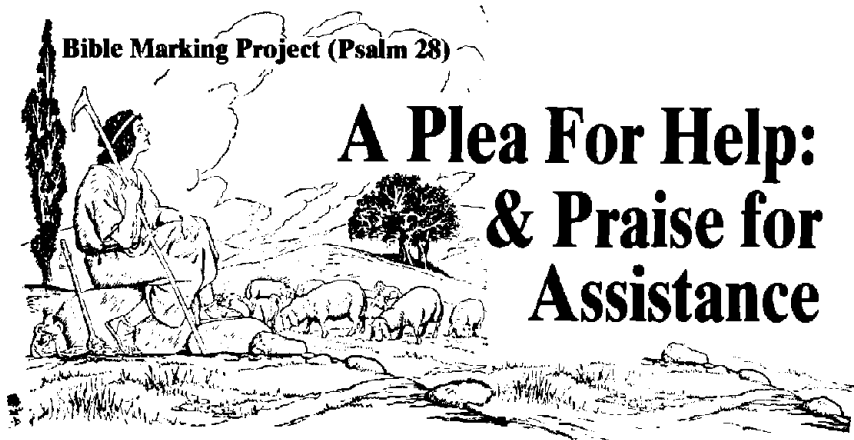
Marriage

"I have suggested to you on a couple of occa-

sions that, in view of the increasing pressures in the brotherhood regarding Divorce and re-marriage, it would be helpful if you would agree to reprint your series of articles in *Logos* in explanation of 1 Cor. 7 and of this subject. To assist in that suggestion, should you be in agreement, I am enclosing a photo-stat set of the articles as a first step (?) towards leaving the task commenced.

"As you may be aware, the matter is receiving increased attention here and I can see it coming to a head in the near future. Bro. Ern Wilson's recent article, being extracted I would think, from the book 'Jesus and Divorce', should also help. I have on hand an old book entitled 'Christ and Divorce' that was published in 1945 and written by a Dr. Felix Cirlot, which approaches the matter in much the same way as did Heth & Wenhham. In promoting the indissolubility of marriage, the writer examines several alternative theories. It appears that he is an Anglican but attacks even the Anglican, as well as the Catholic, position" — K.C. (NSW).

(We have received a number of requests to republish those articles, and in accordance therewith we have set these out in book form. This has enabled us to look again at them, and to improve upon the original text and add to it where we think it needed. We have also included the thoughts of others on marriage relationships, so that the book will be of general assistance — we hope — Ed.)



A Plea For Help: & Praise for Assistance

A number of readers have requested that we revive our expositions on the Psalms commenced some years back. We have covered Psalms 1 to 27 in those articles, and so recommence this month with some introductory comments on Psalm 28. As is our custom, we divide the exposition into four parts: Who is the writer? What were the circumstances in which it was written? Has the Psalm any typical or prophetic significance? What personal message has it for the reader today?

The Author

It is a Psalm of David. The title is given and must be accepted. A brief comparison of it shows similarities to Psalm 27 which, also, is of David. That Psalm expresses his reliance upon Yahweh, praising Him for help received. However, it appears as though that Psalm was composed before he was accepted by Israel as the Anointed King; this one afterwards (see v. 8). Psalm 27 was composed upon the background of his sufferings when he was persecuted and pursued by Saul; Psalm 28 was later in his life, when he experienced the treachery and rebellion of his son.

The two Psalms, though similar in expression differ in construction. In Psalm 27, praise is first

expressed (vv. 1-6), and afterwards a plea for help is made (vv. 7-14); in Psalm 28 the same order is found, but in reverse: a plea is first made (vv. 1-5), followed by praise for help received (vv. 6-9).

The Circumstances

When, and under what circumstances was it composed? It was obviously a time of stress within the nation, when party factions were strong, and some were being drawn away from the King by the intrigue of wicked men (v. 3). This was not early in the career of David, when he was a fugitive fleeing from Saul: but when he was accepted as the Anointed of Yahweh (v. 8).

But in spite of the status of David at the time, the strength of

the opposition was such as to be beyond his ability to control or effectively resist. He needed the help of Yahweh, and he sought it in his extremity (v. 4). He was faced with a powerful rebellion on the part of a faction that ignored the work of Yahweh as manifested through him (v. 5). Therefore, in his weakness, David had to resort to the help of Yahweh (v. 7). Indeed, so serious was the rebellion, that the future of the nation as a whole was jeopardised, and the assistance of Yahweh was needed to help it over this difficult time (v. 9).

All of which points to the rebellion of Absalom as the period of the Psalm. David, humbled by the revelation of his own failure in the matter of Bathsheba, also, at that time, suffered from some physical malady (see Psalm 32:3-4). And Absalom, with the vigour of youth, and motivated by the determination to reign, set about ingratiating himself in the hearts of the people. He put on a grand display. He "prepared him chariots and horses, and fifty men to run before him" (2 Sam. 15:1). This made a great impression. The appearance of the lordly and handsome Absalom, in kingly dignity, slowly travelling in a chariot, preceded by fifty runners became a familiar sight in Israel. His handsome and manly appearance, his cheerful and condescending manner won the hearts of the people, for flesh is ever ready to respond to such public displays of pomp and fleshly glory. Absalom presented a contrast to David whose illness made it difficult for him to carry out the constant round of duties facing him. He found it necessary

to take time off for rest.

This was Absalom's opportunity. Without openly condemning his father, he worked upon the feelings of those who were disappointed that decisions in their cases of litigation were delayed. If only he were king, remarked Absalom in assumed sympathy, attention would be given to these matters without delay:

"See, thy matters are good and right; but there is no man deputed of the king to hear thee" (2 Sam. 15:3).

Then followed a hint of the rebellion that afterwards took shape:

"Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

And when, in gratitude at such consideration being shown to him, the petitioner made obeisance to the elegant young man, Absalom would put out his hand and lift him to equality, raising him up before him.

By such easy familiarity, he insinuated himself into the good graces of the people. The people loved to be thus honoured by the handsome, regal prince, and already dissatisfied by the delay they experienced from the ailing king, were more disposed towards his son, and made ready to accept him as ruler.

Added to that was the weight of support received by Ahithophel whose counsel was considered as the voice of God; and other powerful men of state who possibly considered the King in his abject weakness on the point of abdicating, and therefore threw in their lot with Absalom.

So the rebellion gained momentum, and David was forc-

ed to flee. Like the Lord later, he ascended the Mount of Olives before going into "a far country", and there wept over Jerusalem, praying that Yahweh would to sustain him in this moment of supreme trial.

In exile the Psalm was composed, and David placed his case in the hands of Yahweh.

Typical Application

As a general rule, the typical life of David falls into two parts: before and after his sin with Bathsheba. Before that time, when fighting Goliath, fleeing from Saul, or winning victories over the surrounding nations, David types the Lord Jesus Christ as an individual. After that time, the type seems to apply more to Christ in relation to the saints.

Certainly this Psalm is Messianic in application: whether considered as applying to Christ personally or communally. Consider the statement of v. 5 and compare it with the words of the Lord.

David declared:

"Because they regard not the works of Yahweh, nor the operation of His hands, He shall destroy them, and not build them up" (v.5).

"Yahweh is their strength and He is the saving strength of His anointed" (v. 8).

Christ declared:

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in Him" (John 10:37-38).

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father" (John 14:12).

Absalom and Israel ignored the divine appointment of David, and the "works" accomplished through him, and so did the

Jewish people in relation to Christ. As Christ is the Anointed, those "in him" are also of the Anointed: and the title also applies to them (sec 2 Cor. 1:21).

Faced with a crisis beyond his ability to handle, David was forced to seek the help of Yahweh. He was greatly privileged to be able to turn to that help with such confidence; as also are those who are of Christ and need Yahweh's help in need. That help is always available (James 4:8).

Therefore, we know the author of this Psalm, and the distressing circumstances that drew from such a man of faith his plea for help, and his praise of Yahweh as the Giver of help. We acknowledge its typical application to Christ; and are able to extract therefrom the comfort and help of its words.

EXPOSITION

An Urgent Plea For A Hearing — vv. 1-2

In his extremity, in his urgent need, David pleads with Yahweh to hearken and heed his prayer. He desires a token of Yahweh's intention to help; as he addresses Him in terms of greatest urgency and pathos.

VERSE 1

"Unto thee I cry, O Yahweh" — David recognises that the forces ranged against him are too great for him to overcome or control. In his weakness he would seek the aid of Yahweh who alone has the ability to assist. Such experiences in life are most helpful. It is good to be so humbled: to be faced with such circumstances as cause us to recognise that the problems are beyond our ability to conquer. By those means we learn how feeble is flesh, and how great is our need of God. We come more fervently to "love the Lord's appearing" (2 Tim. 4:8), and pray more earnestly for it. In the normal circumstances of life, we might express a need for God but when faced with problems that are beyond our power to solve, we see the need as greater. "My strength is made

perfect in weakness", Paul was told by God (2 Cor. 12:9). And so it ever is. Therefore, whatever the conditions we need not despair. In invoking the name of Yahweh, he drew attention to the Covenant that He made with Moses at the bush. The bush was enveloped in flame, but not consumed. In the circumstances to which David was then reduced, he must have felt like that burning bush. So he turned to Yahweh.

"My rock: be not silent to me" — The Hebrew term *Tsur* (Rock) is a wonderful title of God. It was used first by Moses, then by David and Isaiah. Moses saw the vast, silent, eternal mountains of Sinai as a manifestation of their Creation. He saw in their everlasting massiveness a symbol of Yahweh. They suggested strength, endurance and shelter. In their elevation, isolation, and duration they suggested the eternity of things Divine. The use of the title is summarised by Isaiah: "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat . . . Trust ye in Yahweh, for ever, for in Yah Yahweh is the Rock (*Tsur*) of ages" (Isa. 25:4; 26:4). In another prayer, uttered in his extremity, David declared:

"From the end of the earth (in exile) will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock, that is higher than I" (Psa. 61:2).

The term *Tsur* is sometimes rendered "sharp", "edge" and so forth, suggesting the sharp razor-back ridges of hard granite rock. The word is applied to Christ as a hiding place (Isa. 2:10), a rock of offence (Isa. 8:14), and a slaughter rock (Isa. 10:26). In Isaiah 30:29 it is rendered Mighty One.

To that Rock, David turned in his need. He pleaded with Yahweh that He be not indifferent to his plight, that He "be not silent". He desired an encouraging "token of good" (Psa. 86:17), some indication that in his weakness, and in the consciousness of his own unworthiness, there may be some reassurance of Yahweh's intention to assist.

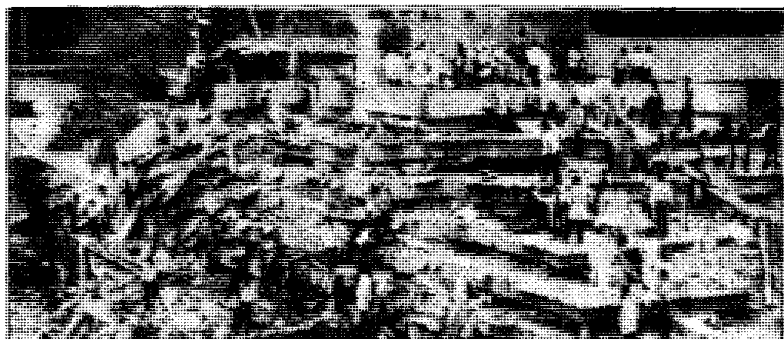
"Lest, if thou be silent to me, I become like them that go down into the pit" — David in his weakness, conscious of his own failings, and the strength of the opposition that had reared itself up, knew that he is utterly dependant upon the help of this Rock. He needed a refuge, a support, a "shadow from the heat"; for he lacked confidence to handle the problems facing him. Without Yahweh's help, he was as good as dead: "like them that go down into the pit" (see Psa. 88:4). So he "stirred himself up that He might take hold on God" which is Isaiah's description of fervent prayer. HPM

(To be continued).

1986 — A Happy New Year?

Not for the world. It presents many sad sights to those who have eyes to see. Where truth should be exalted for the hope and salvation of perishing man, we see contradictory creeds and bitter conflict. Instead of a generous distribution of the earth's bounties amongst her children, we see millions toiling in hunger; instead of peace and prosperity, we see war preparations and oppressive taxation. Violence is on the increase. Despairing men are rising in rebellion. Is there no prospect of relief? Certainly! From these sad sights we turn to a picture bright and beautiful, drawn by God in His infallible but neglected Word. In this we see Christ once more among us, ruling as King over all the earth (Zech. 14:16-17), no war (Psa. 46:8-10); no miscarriage of justice (Jer. 23:5); no mismanagement (Isa. 11:1-5); no tyranny (Isa. 29:20); no complaining in the streets (Psa. 144:4); the poor and helpless cared for (Psa. 72:4); the earth yielding her increase (Psa. 67:6); grateful hearts everywhere (Psa. 113:2-3). To share in this future blessedness is the hope of the only true gospel: the gospel of the Scriptures. In anticipation of it we pray, Even so come Lord Jesus. Our hope is that 1986 may witness his return.

EARTHQUAKE!



One of the signs of the approaching end of the Age, predicted by the Lord Jesus Christ at his first advent, was that of extreme and unusual upheavals of nature. He declared that there would be "earthquakes in divers places", and that these, together with other troubles that would afflict humanity, such as wars and rumours of wars, would be "the beginning of sorrows" (Matt. 24:8).

The word "sorrows" in the Greek is *odin*, and signifies *birth pangs*. This likens the things to which he referred as the pains of travail preceding the birth of a new age. This was the case 1900 years ago, when the Jewish age came to an end with the overthrow of Jerusalem by the Romans. It is the case today, when there is seen a repetition of those conditions, and it is obvious that the Gentile age is about to be brought to an end; to be replaced by the Kingdom of God on earth, as foretold by the Bible.

These facts are brought to mind by the disastrous and devastating Mexico City Earthquake. Without warning tall, substantial buildings crashed to ruin, and thousands died in the destruction wrought. The facts have been

dramatised in sufficient detail by the media without requiring repetition here. The utter helplessness of humanity on such occasions was clearly illustrated. The tragedy happened so suddenly, was so unexpected, that there was no time for any involved to save themselves, let alone others. Only the merest accident saved some who survived.

It is a grim warning of the widespread devastation that faces the world of the future when Yahweh "ariseth to shake terribly the earth" (Isa. 2:19-21). What use then all man's technology or nuclear devices? Will he be able to counter such terrible and awe-inspiring shaking? By no means. Fear and panic will seize the most courageous. The warriors outside Jerusalem will be involved. Help-

less to save themselves they will seek to escape even at the expense of their fellows who may attempt to restrain such retreat. In the panic, "every man's sword shall be against his fellow" (Ezek. 38:20-21).

Despite the publicity given to the Mexico-City earthquake, it does not rate with the major earthquakes of this century. According to *Time*, the deadliest earthquakes in this century have occurred in the Far East, Latin America and the Mediterranean. By far the most lethal was a quake that devastated the city of Tangshan, China, in July 1976, of which the death toll has been placed at between 242,000 and 750,000. The great San Francisco quake of 1906 was the most powerful in modern US history. It resulted in fires that devastated the city to such an extent that it had to be rebuilt. The deathrate (mainly through the fires) was as high as 700 casualties. Even so, it was not enough to make the list of the ten worst earthquakes of this century! Nor will the disaster in Mexico City, despite the heavy damage. The ten most destructive earthquakes are:

Date	Place	Death	Richter
July 28, 1976	China	242,000	8.0
May 22, 1927	China	200,000	8.3
Dec. 16, 1920	China	180,000	8.6
Sept. 1, 1923	Japan	43,000	8.3
Dec. 28, 1908	Italy	75,000	7.5
Dec. 26, 1932	China	70,000	7.6
May 31, 1970	Peru	66,794	7.8
Jan. 24, 1939	Chile	30,000	8.3
May 31, 1935	India	30,000	7.5
Jan. 13, 1915	Italy	29,970	7.0

The disastrous Mexico-City earthquake resulted from what might be considered a minor shift in the earth. Consider the repercussions of the earthquake of the

future: one so mighty as to shift mountains and form huge valleys as depicted by Zechariah 14:5; or devastate whole cities so as to plunge them into the abyss, as will be the fate of Rome, the infernal (not eternal) city (Rev. 18:21). Ezekiel (38:20-21), Zechariah (14:5-8) Isaiah (30:25), and other prophets speak of the violent earthquakes that will reverberate throughout the earth at the time of Christ's coming. Isaiah, in predicting its extent, also describes the panic that will sweep mankind when Yahweh ariseth to humble all flesh (Isa. 2:19). In that day, "the cities of the nations shall fall" (Rev. 16:19) both figuratively and literally, and a devastated and frightened humanity will seek Yahweh to obtain relief from such mighty convulsions of nature.

Meanwhile, earthquakes are increasing in number, and intensity: a prelude to the greatest earthquake of all time. *The Apocalypse* predicts: "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:15). That earthquake will be both political and literal: it will destroy the social and political systems of men as well as literally overthrow their cities. Today the crimes, immorality and wickedness of life in those cities justifies the judgment to be heaped upon them, whilst we anticipate with thankfulness the replacement of the present systems of men by the Kingdom of God.

Warning

In these words, the Lord described some of the upheavals of

nature that would accompany the outpouring of judgment on guilty Judea, 1900 years ago. His Olivet Prophecy, of which this formed a part, also took in the events that would herald his second coming and the judgment of Armageddon.

It seems obvious, that whilst the first part of that prophecy related to events leading to the destruction of Jerusalem at the hands of the Romans, it also foreshadowed what might be expected in these closing days of the Gentiles.

Through Jeremiah, Yahweh has warned:

"For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished" (Jer. 25:29).

VOLCANIC ERUPTION

"Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be . . ." (Luke 22:11).

Columbian Volcano: Warning to Humanity

The recent reawakening of the volcano of Nevado del Ruiz was the second cataclysm to strike Latin America in two months. Whilst the government of Mexico was still trying to cope with the aftermath of the earthquake of September 19, which left as many as 20,000 dead, and 150,000 homeless, Columbia's volcano erupted. According to *Time*, there had been signs before:

"Tragically, it appeared that the signs leading up to the Nevado del Ruiz eruption had been closely monitored. The volcano began to send up plumes of smoke more than a year ago. On two occasions last September, the mountain spat out showers of rock and ash, eventually causing authorities to issue warnings to the surrounding population while quietly pre-

The prophet was told to warn the people of Israel, and those of other nations, that the "wine cup of Divine fury" would be "first" given to Jerusalem to drink, but would also pass on to all nations (v. 18).

Therefore, it is appropriate that what happened to Jewry at the close of the Mosaic age, should find repetition throughout the world during the concluding days of Gentile times.

Frightful troubles are falling upon a world that so blatantly repudiates both God and the morality designed for its benefit. They are indicative of the end of an epoch, the birth-pangs of a new Age "in which shall dwell righteousness".

paring contingency plans to avoid a calamity. . . But the volcano erupted too soon".

Some 30 miles from Nevado del Ruiz, in the Lagunilla River canyon, lay Armero, a thriving agricultural centre of pleasant homes, whose wealth was based on cotton and rice farming. The area contains some of the country's finest agricultural land, fertilised by Nevado del Ruiz's last eruption in Feb. 1845!!

The people ignored warnings that had been issued. On October 7, the Geological-Mining Investigations had published a report warning of the virtual certainty of a disaster. The report singled out Armero and the village of Chin-china as threatened sites. Earlier, the same organisation had recom-

mended the evacuation of towns at the base of the volcano, but Governmental officials had deprecated the danger. Nothing was done, and calamity claimed the towns, burying them and their inhabitants in a mud slime of horror.

Politically the world is living on a volcano that will erupt and destroy it. Warnings have been issued by God through His word; but they are ignored. The volcano will come and destroy the present way of life. What is taking place now is a precursor of what can be expected then: though then it will be a political and not a literal volcano.

Future Volcanic Eruption

How important that believers should remove themselves from that which is reserved for destruction: the political, social and ecclesiastical systems of a godless age. The destruction of Babylon the Great is described in terms reminiscent of volcanic eruption:

“The kings of the earth, who have committed fornication and lived deliciously with her shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come” (Rev. 18:9-10).

Those words are very similar to those in which the destruction of Pompeii and Herculaneum by volcanic eruption in A.D. 79 was reported by Pliny. From a ship off the shore of Italy he recorded for posterity an eye-witness account of the eruption. Readers of *The Apocalypse* in AD 96 could relate what it predicted with the similar words by which he described that which happened less than 20

years before, providing a vivid account of how the judgment of Yahweh will suddenly engulf all mankind. Rome will be an outstanding sufferer, because of the iniquities that have emerged from that centre. As Brother Thomas writes in *Eureka*: “Consternation, fear, mutual slaughter will sweep the Italian Peninsula, to be followed by a disastrous volcanic eruption that shall destroy Rome, the very heart of the system”.

The Epoch of Earthquakes

In *Eureka* under the heading *The Great Earthquake* (Rev. 18) and concerning the Time of the End, Bro. Thomas writes:

“This may be called the *epoch of earthquakes*; for the conclusion of the Sixth Vial is signalled by an earthquake that divides the Mount of Olives, and projects one half of the mount towards the north, and the other towards the south, and leaves a great valley between. This shakes the earth while Gog is in the land, and accompanies the presence of Yahweh there, Who says, ‘all the men upon the face of the land shall shake at My presence, and the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains’, and so forth (Ezek. 38:19-21; Isa. 30:25). This will be an earthquake in the most literal sense; but it may also be accepted as the earnest of that more terrible and extensive political earthquake of the Seventh Vial, of which the Spirit speaks in Haggai 2:6,21, saying: ‘Yet once, it is a little while, and I will shake the

heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the *khemdath* of all nations, *uvahu*, they shall come; and I will fill this house with glory, saith Yahweh Tz'vaoth'. In the AV, *khemdath* is rendered the *Desire of*; and some Lexicons tell us that the word has no plural. But in what sense can he be said to be the Desire of the nations, when they are all to compass him about, and in the Name of Yahweh he will destroy them (Psa. 118:10; Rev. 17:14)? It seems to me that a letter has been dropped in transcription, and that the word should read *khemdoth* in the plural; as, 'and the excellencies of all the nations shall come;' .. or as Zechariah expresses the same thing, 'Yahweh Elohim he shall come in, all the saints with thee' — he and the saints being the Excellency of all the nations".

Bro. Thomas' comments are well worth re-reading. Meanwhile, as he anticipated, this is "the epoch of earthquakes", terrible evidence of which is constantly being reported. These are signs of the end. The people of Armero and its districts took no heed of the warning and

Refuge as well. But for the most part the offer of God has been unheeded. And so people contemptuous of the warning and appeal of God will be overwhelmed in the holocaust of the last days which they will have contributed to firing. Let us heed the signs, and take steps to secure our own safety, in the day approaching.

The Search For Peace

This year has been proclaimed by UNO as *The Year of Peace and Security*, and much money has been allocated to securing such a desirable state. To that end President Reagan met Soviet leader Gorbachev to discuss means and possibilities between the two major-powers to secure that for which men hope. In reporting this, the *Adelaide Advertiser* had the following significant Headline and Subheadings in an article describing the meeting.

How significant that one should say *Peace* and the other *Safety*. Paul provides the answer in 1 Thess. 5:3: "When they shall say peace, and safety then sudden destruction cometh upon them. . ."

No doubt we are living in that

LEADERS REPORT ON THE 'FIRESIDE' SUMMIT

Reagan: Key to peace Gorbachev: World more secure

were overwhelmed. The tragedy is going to be repeated a millionfold at the coming of the Lord. The warning of a "time of trouble such as never was" has been proclaimed for over 2500 years, and the New Jerusalem publicised as a city of

era, so the warning of Christ is appropriate: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). We hope 1986 will witness that conclusion. PM



The Torment of the World

The worldly person does not understand that God sends rain and sunshine without discrimination for a purpose. He does not know that God "defers His anger for His Name's sake" (Isa. 48:9), because He has a purpose which requires the toleration of the wicked for a season, that His people may be developed and prepared, and the earth's inheritance brought to a state of fitness for their possession.

Increase of Terrorism

People of the world are both confused and distressed with the increasing problems that extend to every avenue of life. It is not only USA and Russia that are preparing for war but every nation under heaven is doing so. "The nations are angry" as *The Apocalypse* warned they would be (Rev. 11:18), as a prelude to Armageddon.

This observation extends even to Third World countries. Despite the fact that they may be suffering from famine, or experience a need for development, money in its millions and billions of dollars are still expended for war. Stockpiling of rusting weapons of destruction is being maintained.

For example, whilst the leaders of USA and Russia meet at Geneva to discuss possibilities of peace, or restrictions of weaponry, it is reported that the US Congress has approved about US\$300-million of military aid for the "rebels of Afghanistan" fighting the Communist Babrak Karmal government. This is an addition to the US \$250 million approved earlier this year.

In an Editorial, *South*, a Third World magazine, similar to *Time* (but more informative) comments on the increasing acts of terrorism:

"The world is being plunged into a state of lawlessness. Charters and statutes have lost all meaning and public opinion no longer has a restraining effect. We live in an age when reprisal and revenge have

once again become the norms of conduct. Every crime provides material for future hatred which bursts out augmented in bitterness. No longer an eye for an eye, now a thousand eyes do not quench the fire”.

In the days of Noah, “God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). Again: “The earth was corrupt before God, and the earth was filled with violence” (v. 11).

Today God views with indignation (see Isa. 10:25; Dan. 11:36) a repetition of the same evil as disgraced the world then, and as the Bible warns, that indignation will heat up until as a fire it shall consume the present order of things. As 1985 ends, the world cannot look upon the new year as providing any relief from evil, but only an increase of it. For us, however, there is the hope that the end may come, in the return of the Lord, during 1986.

Moral Wickedness Deserving Discipline

We have reached an epoch paralleling the example of Sodom and Gomorrah. Today, on a scale never known to history, with greed, brutality, beastliness, and criminal instincts in the ascendancy, the history of Sodom is being repeated, and the world is heading toward a terrible crisis despite the efforts of well-meaning men and statesmen to prevent it.

Sodom’s sin was not merely violence and immorality: but the attitude of people towards these things. They were committed without shame or attempt to hide them (Isa. 3:9). The people

openly supported the wicked in opposition to the righteous (Jer. 23:14). They had no time for Lot and his restraints. They manifested pride in the flesh, induced by “fulness of bread and abundance of idleness” (Ezek. 16:49). Lot stood opposed to it, but was persuaded to compromise with the conditions then prevailing (Gen. 19:8).

Similarly, the Brotherhood today is subjected to pressure by a “world that knows not God”; and every effort must be taken to resist the effect of these things on its individual members.

We are greatly privileged to see beyond the present circumstances to the establishment of the Divine Kingdom on earth. With what significance has the prayer of Christ in these times: “Thy kingdom come; Thy will be done in earth as it is in heaven”. Vast changes of world-wide ramifications are suggested by such a statement. Christ’s return will bring about tremendous changes including the forcible suppression of current conditions and trends. It is not a pretty picture that is drawn by the prophets. We read: “The slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground” (Jer. 25:33).

Those tragic conditions stem from man’s stupidity. God does not desire the death of any, but that all should come unto Him and live. But human nature is blind, stubborn and demanding; and its widespread destruction will be brought about by man’s

own folly: his refusal to listen and take heed.

Mankind Without Excuse

There is impending a "time of trouble such as was not since there was a nation" (Dan. 12:1). And, as Paul observes, man is "without excuse" (Rom. 1:20). He persistently ignores the plainest evidence of the Divine purpose taking place in the earth. God has set His witness in the earth, and invites all mankind to heed it. Speaking of Israel's revival, He declared: "Ye are My witnesses . . ." (Isa. 43:10). More, He invites: "Let all the nations be gathered together, and let the people be assembled" (v. 9).

What for?

To consider His witness in the earth!

Israel is a stubborn fact of current history that with all mankind's distaste does not disappear. All the efforts of terrorists, of PLO agitations, of UNO condemnations, fail to rid the world of the hated Jewish problem. Incidents that fill the news-media of today, such as the recent Israel attack on Tunis, only serve to bring the fact of the Middle East Problem more prominently before the attention of men and nations. They draw together to consider it, but fail to find a solution.

This is so because there is only one solution to the problem of the Middle East: the return of Christ, and the establishment of the Kingdom of God.

We may become so familiar with the sign of Israel as to take it for granted, and fail to be moved by the excitement of its significance. Indeed, the prophetic Scriptures warn that such would be the case at

the time of the end. They predict that even some of the saints will be induced by circumstances to say: "My Lord delayeth his coming", and will be taken by surprise when he does appear "in an hour ye think not". Let us be on our guard.

The PLO Smuggle Drugs Into Australia

Recently the Australian Federal Police uncovered a drug smuggling ring that had purchased from a Middle East terrorist group \$40m worth of narcotics. The *Australian Israel Review* reported:

"Most of the electronic and print media was extremely coy in describing the international terrorist source of the drugs although reporter Damien Comerford told radio compere Mark Day of radio 3AW that the PLO was involved".

John Laffin a writer on Middle East affairs, commenting on the situation wrote,

"The PLO could gain much from this activity, firstly in the vast amounts of money to finance arms, bribes, and terrorist activities; Australia is a great "new" potential market for drugs grown in Lebanon's Bekaa Valley under Syrian supervision. The additional advantage of Australia was that drugs from the Middle East could easily be re-exported without attracting suspicion. Foreign customs officers, knowing that Australia has no major narcotics industry of its own, would never imagine that ships or planes from Australia might carry drugs".

The *Australian* recently reported that a similar drug haul had been discovered in London:

"Five PLO men had recently been arrested in connection with an offence in London involving 4½ tonnes of cannabis resin. Dr. Robert Kupperman of the Georgetown centre for strategic studies identified Syria, Libya and Iran as countries assisting the smuggling of drugs from the Middle East and explained the Syrian/PLO faction, SAIPA, was particularly involved".

Ten years ago, in May 1975, the PLO's foreign minister, Farouk

Khaddoumi noted that "Australian policy makers are naive and ignorant about world affairs and Australian Anti-terrorist security is non-existent".

The evidence of the existence of Narcotic-terrorism is there, as John Laffin said "it is an insidious and long lasting form of violence. Those who practise it damn themselves to uncivilised outlaws".

The sad fact is that authorities have no answer to prevent it. Brother Thomas aptly describes these concerned people, for in *Elpis Israel* p. 323 he writes:

"While consternation and dismay cause men's hearts to fail, they (the saints) are courageous, and rejoice in perceiving the approach of the kingdom of God".

It is significant that Syria, Iran and Libya are heavily involved in the trafficking of drugs, for they are the countries that Ezekiel predicts will support the Russian Gog when he moves to establish his empire. Today they are preparing the means, for whilst drug sales generate profit they also destroy a society. Quietly, insidiously the West is being brought to its knees by these activities. Whilst Russia through her subsidiaries destroys the moral fibre of society, Rome is destroying the religious standards. In Rev. 21:8 we are told that those involved in "sorcery" shall be cast into the "lake that burneth with fire and brimstone". The word "sorcery" in the Greek is *pharmakeus*, and relates to those who are addicted to drugs. Russia and Rome and those who follow them are trading in drugs, figuratively if not literally. They proclaim doctrines that dull the senses to realities, and will prepare mankind for the final onslaught of Armageddon.

Political And Religious Drug Addiction

It is significant that the name Rosh, the Hebrew name for Russia (Ezek. 38:2) is related elsewhere to drug addiction. Moses warned:

"Beware lest there be among you men or women or family or tribe whose heart turneth away this day from Yahweh our God to serve the gods of these nations; lest there should be among you a root that beareth gall (Rosh) or wormwood" (Deut. 29:18. See also Deut. 32:32).

The word *Rosh* is from a Hebrew root signifying *Head*, and is identified with the poppy because of its large flower-head. From the poppy is derived the drug opium. The Communist doctrine drugs the mind, and turns its followers from God. It expresses false ideas, so that "judgment springeth up as hemlock" (*Rosh*, a drug that dulls the mind) in the furrows of the field"

The doctrine of Roman Catholicism also acts as a drug, and judgment awaits it. *The Apocalypse* states that "all sorcerers" shall be consumed in "the lake which burneth with fire and brimstone", or the judgment that will involve Catholic Europe (Rev. 21:8). The word is *pharmakeus*, and relates to a narcotic or drug which dulls the mind.

The minds of decent people revolt against the iniquity of drug-peddlers who encourage the habit so as to enrich themselves; and the same revulsion should be expressed against the drug-peddlers of the Roman Catholic Church and her immoral daughters.

Great care needs to be taken, that only the sound, healthful doctrines of truth find lodgment in our minds.

Gaddafi Meets Gorbachev

Recently the *Adelaide Advertiser* commented on the visit by the Libyan leader, Colonel Gaddafi to Moscow. To the Bible student they were significant words illustrating Ezekiel's prophecy that "Persia, Ethiopia and Libya" will be with the Gogian host (Ezek. 38:5).

The words of Ezekiel are true, and time has mellowed the attitude of Gaddafi to bring him into conformity therewith. The *Readers Digest* (Dec. 1973) contained an article on Gaddafi's rise to power and commented:

"He is bitterly anti-American. He is strongly anti-Soviet as well. He particularly dislikes communists because they are 'atheists', and makes them no better than Christians or Jews".

Today Gaddafi has not softened to either Americans or Jews, but he does see the benefits of an association with Russia. The *Advertiser* states:

"The Libyan leader had talks with the Soviet leader, Mr. Gorbachev, on the Gulf war, the Middle East, and Africa. They discussed recent Soviet arms control proposals, issues affecting the Mediterranean area and the important role of the non-aligned movement in modern international life. Diplomats say the visit could produce a final text of a friendship treaty which the two nations agreed to sign in 1983".

Libyan History

Libya has had a chequered history. It has been ruled in turn by the Phoenicians, Carthaginians, Vandals, Byzantines, Greeks, Romans, and Egyptians. It was conquered by the Ottoman Turks in 1553 and remained under Turkish domination until 1911 when Italy annexed it as a colony. In ancient times the name

denoted all of north Africa exclusive of Egypt. Herodotus, writing 400 years before Christ, identified it with the whole of Northern Africa. The present area was given its name in 1934, and came under allied administration after the fall of Tripoli in 1943. It became the first country to receive independence under the UNO.

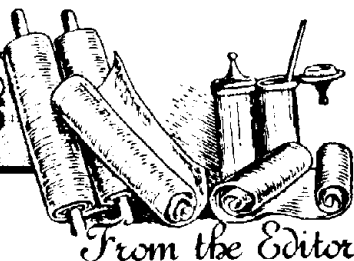
The three nations associated together in Ezekiel 38:5 have much in common. All three were granted independence following their liberation after World War 2; all three emerged from that war with close links with the West. All three have shifted from the West and now are closely aligned with Moscow. Following the removal of the Persian Shah, Iran has progressively moved closer to Soviet influence. Ethiopia, given its independence largely through Britain was ultimately occupied by Russian troops. Libya under Gaddafi has become more aligned with the Soviet cause. The requirements of prophecy are being played out as we see these three nations being wielded with Russia as Ezekiel describes. Daniel saw their ultimate end when after marching with the King of the North, "they will come to their end with none to help" (Dan. 11:45).

Soon talk of the Lord's coming will terminate in the event itself. That end is close upon us, though how close we cannot exactly say. The prophetic periods are nearly all elapsed. The tokens are visible on every hand to eyes able to see, but the exact moment in the latter day programme at which the Lord appears is yet unknown. **PJM**

LOGOS

UPHOLDING THE PURITY OF
APOSTOLIC DOCTRINE & PRACTICE

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From the Editor

In The World

"They are not out of the world as I am not out of the world"
(John 17:16).

During the past year we completed an exposition of *The Book of Joshua*, as part of *The Christadelphian Expositor* series, and our attention has been now directed to *The Book of Judges*. What a remarkable record it is! What acts of heroism; what dark incidents of anarchy and evil it describes! It shows man's potential for greatness, and his capacity for infamy. It is a remarkable witness to the longsuffering of Yahweh, Who time and again helped His people when they turned to Him. It reveals that sin brings suffering, whereas seeking Yahweh results in salvation. With the *Book of Judges* in mind, none need despair of help, for Yahweh is merciful and compassionate; but none should presume for He is just and demanding.

It is a story of compromise. As today, there was no visible hereditary leadership, and the people lacked the faith to obey Yahweh on their own account. They did not openly reject His commands, but conveniently overlooked them; or treated them as relating to another age or generation. They did not submit to the discipline of the Word, but went about doing their own thing, imitating Canaanitish practices to the glorification of the flesh. They lived in an environment similar to that of today, for the society in which we live is increasingly secular, increasingly pagan, increasingly blasphemous and vigorously anti-God. If ever a verse of Scripture has the ring of the twentieth century about it, it is the Divine caption of the times of the Judges: "Every one did what

was right in his own eyes". That is exactly the philosophy of today.

Perhaps more than any other part of Scripture, *The Book of Judges*, shows that the Bible records the experiences and reactions of men and women of like passions as ourselves. Its display of human passion, acts of violence, apathy and indifference to the requirements of Yahweh come as a shock. It is a solemn reminder that though the Truth is Divine, the professors of it are all too human. In this Book, the sacred historian has faithfully recorded the imperfections, barbarities and irregularities of his people frankly and fearlessly: and it is our wisdom to no less faithfully study it; and draw the lessons as they apply to us.

Though we maintain a measure of separateness from the world, we cannot hermetically seal ourselves from the spirit of the age, so that we live in splendid isolation from it. The Lord made that clear in his intercessory prayer. In presenting his petitions on the behalf of his disciples he declared: "They are not out of (*ek*) the world, even as I am not out of (*ek*) the world" (John 17:16). They, like him, had to face its trials, pressures, and temptations; and in view of the danger that comes from rubbing shoulders with those who have no hope, and the need for as complete a separation as is possible from such influences, he prayed: "Sanctify them through Thy truth: Thy word is truth" (v. 17). The power of the Word within, and personal determination to maintain its principles, are very necessary to keep his followers from the pollutions of the age. The very basis of the doctrine of the Atonement is that contact with that which is evil is defiling in its effect. Our mandate from Christ is a demand for separation. But we cannot attain complete isolation. We live "in the world" no matter how much we might strive to be "not of it". Every aspect of modern society, from the school educational system, through the media of information or recreation, to the world of business and its ambitions is based upon the flesh. It is met in the most unexpected places as *The Book of Judges* reveals. It is found frequently within the Body of Christ, for the spirit of the world penetrates even there. Therefore we must ever be on our guard.

Until Christ's return, we are called upon to live in a society which is without fixed standards, a society daily becoming more secular and pagan: more blasphemously immoral, violent and evil. How are we to live in such an environment? Paul tells us:

"Be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as

lights in the world; holding forth the word of life. . .” (Phil. 2:15-16).

There is the ring of challenge in that statement. It exhorts that we should recognise that we are “not out of the world”, we are surrounded by it. But it also shows that we must take action against it. And the action is not to be merely negative. We are not to merely crawl into our shell and hide from the world about us. It is to be positive. We are to throw down the gauntlet of Truth and challenge its darkness by shining as lights in the world of evil. We are to hold forth the word of life attacking false teaching and not merely taking defensive action. In this Paul likened himself to a boxer who did not merely “beat the air”. A first principle of boxing is that “offence is the better form of defence”. In other words, in the light of Philippians 2:15-16, we are not merely to “be good” in the midst of corruption; we are called upon to raise the standard of the Truth against it, and wielding “the sword of the spirit” echo the war-cry of Gideon: “The sword of Gideon (the *cut-ter down*) and of Yahweh!” No protection of the back is provided for the soldier of faith (Eph. 6:13-18). He must not turn to flee from the enemy. He is called upon to be a vigorous exponent of the Truth; understanding it and proclaiming it; and showing by his conduct, his manner of walk, that he is motivated by it.

And if the way is difficult, we need to stimulate our faith, as did Gideon. Hard and bitter was the fight in which he engaged, and hostile towards him were the enemies *within* (see Jud. 8:1). Indeed, even as he was engaged in attacking the worldly foes who threatened Israel, and was “faint but pursuing” the enemy without (Jud. 8:4), those within were undermining his influence, and weakened his hands. Other leaders were similarly treated; and are to this very day. But faith conquered where other efforts failed. And Gideon, and others, were vindicated.

These records reveal *The Book of Judges* to be a book for these times. It describes characters and incidents that are familiar to us today. It shows the weakness of human nature, and the strength of leadership that can come from a vigorous faith within. When the people followed such leaders, and dared to trust in God in spite of personal lack of ability, they revealed themselves as heroes of faith. But when even the greatest of the heroes of this book rested on their own fleshly strength and thoughts (as, sadly, even Gideon did Jud. 8:27) they failed. The difference between success or failure is simple. It is a matter of faith and obedience, and a

recognition that though we are "not out of the world" we are still in it; and its capacity for conquering us is great if we neglect the God-given means of victory!

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints".

Clad in that armour we shall not fail. H. P. Mansfield

"Count the Cost"

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it" (Luke 14:28).

No one should seek for baptism into Christ until he has calmly considered the serious demands made by the Master upon him, and the complete self-consignment in which discipleship consists. The questions which are sometimes raised by brethren as to their responsibility, and which they sometimes seem inclined to discuss from the would-it-be-safe point of view, shew the necessity of the foregoing counsel. They who understand the matter right can never raise the question of possible loss. If we are not prepared to lose everything in following Christ, we are not in the way for gaining anything. The commands of Christ remain imperative and unyielding, though death and destitution lie before us. What the utilitarian world laughs at as impracticable and absurd in our reading of the Master's word, is nevertheless our clear and exact duty. We must not shuffle. Let us be steady and the end will be all right for us. When that most reasonable as well as most sacred of all passions seizes us, love to Christ, we shall be prepared to yield up, if necessary, anything and everything. Abram was so prepared, as he saw Christ's day and rejoiced. Paul counted all things loss that he might win Christ.

Of course there is a time when it is right to consider this question of profit and loss. But it is before the die is cast. It is during the process of the making up of the mind. Pause then. Not that in the estimate of highest and freest and calmest reason there need be a moment's hesitation. But in our infirm hands the scales tremble so, we can hardly tell on which side they dip. Mother, father, wife, and child: friends, possessions, and life itself, ah me! can we let go these, if these should stand in the way of our winning Christ? Well may we sit down and "count the cost". Christ will not blame you if your fingers trembled in that casting up. But if when you have remembered the Kingdom of Heaven; the glory, honour and immortality; the eternal life; and preferred the imperishable good to the brief vanities of today, and chosen in one total act of self-surrender unto Christ to be his in life and death, then no more let the question be debated, "how far should I go in impelling my interests in Christ's cause?" — A.B.

Yahweh's Victory Over Death

The Lord's coming has been a contingency with believers ever since a cloud received him out of the sight of the apostles on the summit of the Mount of Olives; and it certainly does not become less so with the lapse of time. It was a matter of allusion in all the Apostolic epistles, and it is only a half-hearted professorship that would have to say nothing on the subject. And with the Lord's coming there will come victory: victory over sin and death by a resurrection to immortality and glory; and victory over the world of wickedness that is encompassed with evil. As the Apostles looked to that end, so should we.

The Motivation Of The Apostles

An intense belief in the risen Christ was the motivating force which drove Paul from Damascus to Rome. His letters are filled with references to the resurrection of the Lord, and its relationship to believers.

To a persecuted, tired, sick and frail man as Paul, unmercifully buffeted by opposition, the hope and relief of the resurrection with its victory over mortality provided him with the incentive to maintain his fight of faith.

He saw a token of that victory in the Lord Jesus Christ. To the brethren in Rome he wrote:

"Concerning His son Jesus Christ our Lord, which was made of the seed of David according to the flesh, but declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead".

That resurrection provided the basis of all hope:

"Now it was not written for his sake alone, that it was imputed to him. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-26).

Consider also his comment to the brethren of Thessalonica:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13-14).

Paul's addresses, recorded in the Acts, also provide an insight into his desire for victory over the body of flesh. Analyse the latter part of his address in the Synagogue in Antioch, and notice how it is divisible into three main sections (Acts 13:16-37):

- He first reviews that which Yahweh had done for His people, culminating in the ministry of John the Baptist, and the Lord Jesus Christ (vv. 16-25).

- He then deals with the things concerning Jesus of Nazareth; how he was unlawfully executed, but raised from the dead by the Father (vv. 26-31).

- Finally he explains what this means to mankind: providing a forgiveness of sins beyond the ability of the Law to provide (vv. 32-37).

As Paul preached to the people he could have reviewed his own

life under the same threefold development. He had been subjected to a figurative baptism (Rom. 6:1-4; Phil. 3:10), but awaited the complete resurrection unto life eternal (Phil. 3:11).

He constantly reverted to the resurrection in his expositions. In preaching to the sophisticated Athenians, he did so on the basis of "Jesus and the resurrection" (Acts 17:18). It was that which excited their interest — and opposition (Acts 17:32).

Paul's Exposition of The Resurrection

What 1 Corinthians 13 does in defining a Godly love, and Hebrews 11 demonstrates regarding the motivation of faith, 1 Corinthians 15 performs in setting forth the great hope of the Gospel in the resurrection.

It is obvious that Paul pondered the O.T. Scriptures:

"I delivered unto you first of all that which I also received, how that Christ died for our sins *according to the scriptures*; and that he was buried, and that he rose again the third day *according to the scriptures*" (vv. 3-4).

The teaching of the resurrection is found in Moses, the Psalms, and the Prophets. One such passage is Psalm 16. Therein, David speaks of Yahweh as his Portion in life, and his certain Deliverer out of death. The Psalm expresses his prayer (vv. 1-5), his praise (vv. 5-8), and his prospect of Divine help (vv. 9-11).

Consider the encouragement of vv. 8-11:

"I have set Yahweh always before me. Because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest

in hope (RSV — "my body also dwells secure"). For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thy holy one to see corruption (quoted by Paul in Acts 13). Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore".

The power of the resurrection motivated the Psalmist as it did the Apostle.

Psalm 17 likewise would have caught the Apostle's attention in the light of his hope of victory. It is an urgent prayer for Yahweh's protection. There is first an urgent plea from an innocent man who has been wrongly accused (vv. 1-5); then a description of the strength of the opposition he has to endure (vv. 6-12); finally, a request for victory (vv. 13-15).

Imagine the impact of the final expressions of this Psalm on the Apostle:

"As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake with Thy likeness".

Surely as he meditated these words, Paul's mind would flash back to Genesis which describes how man was formed "in the likeness of the Elohim". In prayer he could thank his God that He has provided the "Word made flesh", that mankind might find forgiveness, and "rejoice in hope of the glory of God" (Rom. 5:2).

The Encouragement of the Resurrection

These and other Scriptures would have encouraged the great Apostle in times of trial, depression, persecution and sorrow. How distressing for him to be opposed by some who turned from the true doctrine of the resurrection, to claim that it was

past (2 Tim. 2:18); or that there will be "no resurrection of the dead" (1 Cor. 15:12).

Paul vigorously opposed such preposterous errors by sound and irrefutable reasoning. At the same time, the arguments he advanced showed what powerful influence this doctrine had upon the Apostle himself. He set them forth in orderly fashion.

Firstly he shows the resurrection as an established fact (vv. 1-11).

a. It formed a large part of his own teaching (vv. 1-4).

b. It had been confirmed by many eye witnesses (vv. 5-7).

c. Paul had personally seen and had been instructed by the resurrected Lord (vv. 8-11).

The resurrection is a basic belief of Christ's followers (vv. 12-19).

a. Their resurrection and hope depends upon it (vv. 12-14).

b. Rejection of the doctrine discredits the work of the apostles (v. 15).

c. It destroys faith and hope (vv. 16-19).

It is a corner-stone doctrine of Yahweh's plan of redemption (vv. 20-28).

a. Christ is the firstfruits (v. 20).

b. By him, through it, is the promise of life (vv. 21-22).

c. It will take place in proper order (v. 23).

d. It is necessary to the conquest of Yahweh's enemies (vv. 24-27).

e. It is essential to His ultimate purpose to manifest Himself as God all in all (v. 28).

The lives of the Apostles demonstrate their conviction of a bodily resurrection (vv. 29-34).

a. If there is no resurrection, why be baptised in view of death? (v. 29).

b. Why suffer in this life if there is no future? (vv. 30-32).

c. Why be morally circumspect if there is no future reward? (vv. 33-34).

The manner of resurrection (vv. 35-53).

a. The reality of the resurrection demonstrated by nature (vv. 35-49).

b. The purpose of the resurrection: a change from corruption to incorruption (vv. 50-53).

The result of the resurrection (vv. 54-58).

a. Victory over death (vv. 54-57).

b. The medium of future reward (v. 58).

False Doctrine Leads To False Standards

Paul recognised that the Corinthian Ecclesia lacked spiritual stability and that this resulted from their misunderstanding of the doctrine of the Resurrection. The sad problems that disturbed the Ecclesia, considered by Paul in the earlier chapters, related to so-called leaders puffed up with pride, seeking disciples and prestige to feed their personal ambition and ego (Ch. 1:10-4:21). They showed no evidence of putting to death the "old man", and rising in a figurative resurrection to a "newness of life". As a contrast to their attitude, Paul declared: "I die daily!"

False doctrine in the Ecclesia led to moral declension (Ch. 5:1-6:20). Believers were reverting to their old way of life, failing to suppress the flesh. Yet, declared Paul: "I severely discipline my body" (*Diaglott*).

There was the problem of discord and partiality at the Memorial Meetings. This created divisiveness instead of unity. The rich grouped together, despising and neglecting the poor. Cliques divided the Ecclesia. Members were dominated by the present and what they could get out of it, whereas Paul wrote:

"We look not at the things that are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Paul's antidote for this ungodliness was to concentrate the mind upon the future. This would help make a reality of hope, including the things relating to the resurrection. His enthusiasm for this theme reaches a climax in the

compelling finale to which he brings the chapter to a close. His words have been described as a Resurrection Hymn, and they certainly ascend in a crescendo of praise, a song of victory! (vv. 42-51). It is similar in style to his conclusion elsewhere:

"Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14).

Finally, consider Paul's vision of victory as recorded in Philipians 3. It centres upon the Lord Jesus Christ. He views him in four particulars:

1. As a *Prize*: "that I may win Christ".
2. As a *Rest*: "and be found in him".
3. As a *Theme*: "that I might know him".
4. As an *Ideal*: "being made conformable unto his death".

Paul desires to identify himself completely with Christ's victory: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . ." He set himself the task of daily striving to attain unto the ideal of Christ: "If by any means I might attain unto the resurrection of the dead" (v. 11). The word "resurrection" is from the Greek *ek-anastasis*, indicating the full resurrection (*anastasis*) unto life and glory.

Every effort was put into attaining this goal:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus" (vv. 13-14).

Why did he do this? Because his attention was centred on the coming of the Lord, and the resurrection to glory:

"We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto

his glorious body, according to the working whereby he is able even to subdue all things unto himself" (v. 21).

Humiliation, pain, tiredness, loneliness all pressed heavily upon Paul; but he overcame these problems by his determined faith in the ultimate victory of Yahweh, first shown in the resurrection of Jesus Christ. The resurrection became the motivating force in Paul's life. The Apostle's unflinching faith, unconquerable hope, magnificent courage, unswerving loyalty, were not the result of a temporary flow of optimism, but stemmed from a well-founded belief in the risen Christ.

An Example to Us

That is the example he set his contemporaries, and us. We, too, need to daily consider the blessings of the victory of Yahweh, in that we need to make it a real motivating power in the direction of our daily living.

As we come to remember that which our God has made available to us, let us see the resurrection of the Lord Jesus Christ in three particulars:

1. As a symbol of *Hope*;
2. As inspiring determined *Loyalty*;
3. As a theme of *Rejoicing*.

A contemplation of his resurrection, will cause us to consider the resurrection; when clothed with immortality, a glorious company of the redeemed will rejoice exceedingly with songs of joy:

"Worthy is the lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory! Amen and Amen!"

— R. Ginn (Salisbury, SA).

By What Authority?

(Matthew 21:23-27)

Christ countered this question by putting one to his opponents that if they had answered would have supplied them with the information they falsely claimed they sought. The Lord's commission was from heaven, his authority was from God, but that, they were not prepared to acknowledge even though the evidence was clearly obvious. To do so would make it clear they should heed and obey his teaching.

God-given Authority

Of course the short answer is: his authority was God-given. "This is My beloved Son hear him," was the declaration from heaven. He was the very embodiment of the Word of God. In all things He has the pre-eminence, through obedience and by right.

God spoke by His Son "whom He hath appointed heir of all things" says the Apostle to the Hebrews (Heb. 1:2). This demonstrates the Divine right of Christ to absolute supremacy under the Almighty. He is unique because of His paternity.

"There is no power but of God". This is the source of Christ's present position and power. When he was about to leave the earth he explained to his disciples: "All power is given unto me in heaven and in earth" (Matt. 28:18). Peter taught: "He is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him" (1 Pet. 3:22). Yahweh's suffering servant has become King of kings and Lord of lords (Rev. 17:14).

When Christ reigns He will put

down all human authority and power. Divine might and authority on earth will then rest in him who is Divinely right and completely incorruptible both morally and physically. He will manifest absolute power to enforce His will.

Man's Limited Dominion

In the beginning God promised man dominion over all creation. However, sin intervened to limit the full scope of this.

In *Elpis Israel* (p. 64), Bro. Thomas wrote:

"God gave him (man) dominion over them all. 'Have dominion', said He, 'over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth'. This was the charter of man's sovereignty over flesh and blood. Himself the king, and all living creatures the subjects of his dominion. As to his own species, however, he was permitted to be neither a law to himself, nor to his fellows.

"The right of man to exercise lordship over his fellow-man beyond the circle of his own family, was not granted to him 'by the grace of God'. God's grace only conferred upon him

what I have already stated. Even his domestic sovereignty was to cease, when the time came for one to leave father and mother. After this separation, all paternal rule ended, and the only bondage which continued was the yoke of affection. Man rules in his family by the grace of God, which says, 'Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long in the land'. This obedience is founded on the fitness of things; but even this is not enjoined absolutely. It is only 'parents in the Lord', who have a divine right to expect unqualified obedience from the Christian children of their household. If parents not in the Lord require their children to do contrary to, or to abstain from doing, His will, obedience should be firmly, but affectionately, refused. This would probably produce trouble and division in the family, if the parent were an uncultivated man of the flesh, or a bigot. In that case, he would behave like a tyrant, and endeavour to coerce them to obey him, rather than their conviction of the truth; whose nature it is to divine between flesh and spirit, sinners and saints, and to create a man's foes out of the members of his own household".

Authority In The Family

Christ spoke as one having authority, and He supported the teaching of the Law to honour Father and Mother, though placing God first. When that is the rule of life on the part of both parents and children mutual love and respect will be maintained. There will follow loving co-operation in all avenues of endeavour. The unfortunate fact, however, is that God is not placed first in the majority of instances, and as the serpent interfered to bring dishar-

mony in Eden, ignoring the Divine requirements continues to this day, for sinful flesh is serpentine in origin.

This invariably brings problems in human relationships and those problems must be met with understanding and tact. How best to deal with them! One writer has stated:

"Parents in the Truth are more likely to be aware of, and be concerned by, the spiritual dangers their children will face with increasing independence and freedom, than those of the world. They have greater reason to fear the consequences of premarital relationships and temptations, marriage to a non-believer, even departures from the faith they have been taught. The teaching and training of the first eighteen years will either be incorporated into the values of the new adult, or it will be resisted and even rejected. The realisation of this, and the anxiety it creates, causes some zealous parents to hold too tightly to their maturing child. They do so in so obvious and belligerent manner as to arouse enmity in the child. Instead of co-operation antagonism is created, and the child who has become a developing adult does secretly that which he fears to do openly. Sometimes the result is bitter resentment on the part of the adolescent, leading him to defy his parents just to prove his independence!"

A mother with this "hang-on" attitude came to me recently in regard to her twenty-year-old son, Paul. He was not obeying her as she thought he should, and the conflict was making her literally sick. Paul rented an apartment against her will, with a roommate whom she disliked, and was seen with girls of questionable reputation. Moreover he threatened to renounce his faith.

"What can I do? What can I

possibly do to get straightened out?" she lamented.

I explained that there must be a change in her attitude towards Paul. He should be permitted a greater measure of independence to reveal his true "self". I explained that her nagging and begging were probably accentuating Paul's defiance, and that he probably resented her "mothering" role. I suggested that she write her son a polite and loving letter, explaining her attitude but leaving it with him to independently respond as an individual.

An Appeal

Several days later, there was brought for my approval a rough draft of a letter she had written — but it was not what I had in mind. Her composition turned out to be a finger-nagging indictment, warning of the future, and urging the wayward boy back to his senses. It was impossible to edit what she had written — so I wrote a letter for her. She sent my letter to her son over her own signature, and I have printed it below with her permission:

Dear Paul:

This is the most important letter I have ever written to you, and I hope you will take it as seriously as it is intended. I have given a great amount of thought and prayer to the matter I want to convey, and believe I am right in what I've decided to do.

For the past several years, you and I have been involved in a painful tug-of-war. You have been struggling to free yourself of my values and my wishes for your life. At the same time, I have been trying to hold you to what we both know is right. Even at the risk of nagging, I have been saying, "Go to Meetings". "Choose the right friends", "Live a good life",

"Prepare wisely for your future" etc. I'm sure you've gotten tired of this urging and warning, but I have only wanted the best for you. This was the only way I knew to keep you from making some of the mistakes so many others have made.

However, I've thought all of this over during the past month, and I believe that my job as your mother is now finished. Since the day you were born, I have done my best to do what was right for you. I have not always been successful — I've made mistakes and I've failed in many ways. Someday you will learn how difficult it is to be a good parent, and perhaps then you'll understand me better than you do now. But there's one area where I have never wavered: I've loved you with everything that is within me. It is impossible to convey the depth of my love for you through these years, and that affection is as great today as it's ever been. It will continue to be there in the future, although our relationship will change from this moment. As of now, you are "free". You may reject God or accept Him, as you choose. Ultimately, you will answer only to Him, anyway. You may marry whomever you wish without protest from me. You may fail or succeed in each of life's responsibilities. The umbilical cord is now broken.

I am not saying these things out of bitterness or anger. I still care what happens to you and am concerned for your welfare. I will pray for you daily, and if you come to me for advice, I'll offer my opinion. But the responsibility now shifts from my shoulders to yours. You are a man now, and you must make your own decisions — regardless of the consequences. Throughout your life I've tried to build a foundation of values which would prepare you for this moment of manhood and independence. That time has come, and my record is in the books.

I have confidence in you, son. You are gifted and have been blessed in so

many ways. I believe God will lead you and guide your footsteps, and I am optimistic about the future. Regardless of the outcome, I will always have a special tenderness in my heart for my beloved son.

Sincerely, Your mother.

Need For Early Training

In many instances, such a painful decision is not necessary. The child that as such is thoroughly educated in the Word, and has been encouraged to seek companionships with children of families of like precious faith, generally manages to "grow up" in "the nurture and admonition of the Lord". However the pressures of the world are very strong on such today, and greatest care needs to be exercised in the necessary education in the Truth. There is need for shepherding and guiding the young, and often more can be accomplished in that way than in dictating and commanding. Sometimes both are necessary, for respect for parents should be instilled at an early age, and that requires discipline in measure at least. If this is done with care, the chances of a young adult making the right decisions are greatly enhanced.

The Parable of the Prodigal Son is a sound guide to follow. The father knew that his boy had squandered the money deposited with him. Yet he was ready to receive him when he returned to seek his pardon. True it is that the son had to make the first step, but equally true it is that the Father was waiting for him to do so, and was anxiously on the look-out for him: "When he was yet a great way off, his father saw him; and had compassion, and ran, and fell

on his neck, and kissed him" (Luke 15:20). Adversity had brought the son to the point that he was prepared to say: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (v. 21).

All was restored in the declaration and attitude of the son blended with the compassion and affection of the father. The Bible extends authority to parents to act accordingly. It enables them to apply rules and principles for daily living whether in Ecclesial or Family life which can be to the benefit of all in the little community. "He shall rule over thee," is the declaration of God (Gen. 3:16; 1 Cor. 14:34). The husband was appointed as head over the household, as the Father is over His house, "whose house are we if. . ." (Hcb. 3:6). We must grow up in love, respect and obedience to him.

Good Advice

When I was in *The Christadelphian* office nearly thirty years ago, Bro. Carter gave me some good advice. He said, "it is absolutely necessary to grow up in the Truth and accept the responsibility for growing up". This often involves making some hard decisions and very often these decisions will hurt somebody. Paul declared: "If I pleased men I would not be the servant of Christ". Just as Christ warned that His teaching would bring divisions and separations within family groups and between friends, and that the prophecy would be fulfilled that "a man's foes are those of his own household" (Micah 7:6; Matt. 10:36).

As Christ was "wounded in the house of his friends", and rejected by his family, so also are many of his followers.

Ecclesial rules have to be made; fellowship decisions must be decided on the authority of the Word with careful thought, prayer, and without partiality. But also with humble recognition that through weakness of the flesh, and our inability to accurately assess all the facts and motives, mistakes can and do occur. Compassion, tact and thought needs to be carefully given to every circumstance.

The infallible authority of God through Christ will one day overrule all decisions and relationships. He will not let anyone worthwhile in His sight fail or fall from His grace (Amos 9:9).

Christ is Lord. That is the tremendous fact that should ring out from our platforms. One day the world will learn this from the

Lord himself. It will then be recognised "that without this way there is no proper going; without this truth there is no true knowing; and without this life there is no real living".

"Christ is Lord". This is a precious truth that time cannot dim. Not only is he the author and finisher of our faith — but its motivation from beginning to end.

Unaided we will achieve little, but with "Christ in us the hope of glory" we will be more than conquerors through Him who loved us and gave himself for us". He has promised: "he that overcometh and keepeth my works, to him will I give power over the nations" (Rev. 2:26). If we would exercise such authority in the future we must learn to exercise it today — over ourselves: "he that ruleth his spirit is greater than he that taketh a city" (Prov. 16:32).

AFM (N.Z.).

Looking Back

If a man has determined upon returning to the world the way is clear, God will not hinder him. Can any demur to this? God is willing to extend His help to the Godly inclined, but not to the froward. "If any man draw back My soul shall have no pleasure in him" (Heb. 10:38). Backsliders prove themselves unworthy of divine favour. How low must be a man's estimate of the riches in store for him to be willing to sacrifice them for forbidden and temporal gratification. Is it strange that Christ should say, "No man having put his hand to the plough and looking back is fit for the kingdom of God" (Luke 9:62)? Are we wavering as to whether we shall go on or fall back? If so, let us ask ourselves — Supposing we do turn back, shall we avoid the sorrows, vexations, and troubles of present existence. Shall we escape death? Let us dally not, but return to our first love. Life is uncertain; the judgment is sure. "We shall all stand before the judgment seat of Christ" (Rom. 14:10). What, then, will our fleeting, delusive pleasures avail us? Oh! that some would consider the end. "If we sin wilfully after that we have received a knowledge of the Truth, there remaineth no more sacrifice for sins but a certain looking for of judgment and fiery indignation which shall devour the adversaries". While the opportunity offers let us weigh the advantages arising from fidelity to God — "fulness of joy and pleasures for evermore". If the way seems rough, let us recall the bitter work of Christ for us. If we seek God's help and strive to be faithful, we shall never fail. It will be better for us not to have known the way of righteousness than, after having known it, to turn from the holy commandment delivered unto us (2 Pet. 2:21).

What Would The Answer Be?

We must all appear before the Judgment Seat of Christ
(2 Corinthians 5:10)

If Christ, the Lord, should ask today
As once of Peter by the sea,
Whether we loved Him — yes or nay,
What would our truthful answer be?
Of thee and me,
What would our answer be?

“Yes, Lord, Thou knowest” should I say,
With ready lip and beaming eye?
Or should I sit frowning, furrowed brow,
We know not what we ought to say
For thee and me,
Would this be the answer be?

Or should we say — “We love Thee, Lord,
But wills are weak and hearts are poor,
We cling quite closely to the word,
Which will we know, for it is true,
For thee and me,
This could our answer be.

It is not fit for us to boast
Our works or deeds, for we are idle,
Our strength is weak and our hands are void,
And of love we are true, we do
Yet would we say —
May this be our answer be.



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Appreciation

"To our dear Bro. Perce,

"Grace and peace be multiplied unto you through Jesus Christ our Lord".

"This is just a brief note, to express my deep appreciation of the counsel, rebuke and exhortation that were extended by God through you this morning to ourselves. It has certainly been a year of much personal reflect and assessment of direction and it is with gratitude to Yahweh that we are able to hear the spiritual guidance that so comes Sunday by Sunday.

"May Yahweh be a source of continuing strength to you, dear Brother, as you labour in word and doctrine on behalf of the Ecclesia of God wherever it be placed.

"Sincerely your learning sister in Christ, the Beloved."

(This letter was slipped into our pocket after exhorting at a Memorial Meeting. We thank the one concerned — who, however, did not indicate her name — Ed.).

Influence

"Sometimes we never fully realise what a profound effect our individual actions may have on others. In that regard, we wish to commend your Committee for its untiring, devoted and loving

efforts that are so clearly apparent through the work of *Logos*. It has meant so much to us over the years. It is not easy to maintain Spiritual principles in view of current day influences and opinions. But *Logos* has provided a welcome source of strength and fortification. Christadelphians the world over need to be constantly on guard to discern the subtle, ever-increasing evil pressures manifested by this present generation. For many, unfortunately, the temptation is to give up rather than to stand fast and maintain the purity of the doctrine and practice of the Truth. We applaud *Logos* for the careful and courageous declarations of Truth its pages contain. May our heavenly Father guide and sustain your 'beacon' in the current darkness until the dawn of the Kingdom Age" — L. & C.H. (USA).

(Christ warned us that the last days would manifest the very trends that are today evident. We need not be surprised nor depressed by the fact that his words have proved true. Nevertheless, we must not capitulate to such pressures, but resist them by the power of the Word. To be forewarned is to be forearmed. The help of brethren everywhere is needed that the Brotherhood may triumph over the tragedy of the times — Ed.).

Welcome Home

"We of the Redcliffe Ecclesia welcome you home again after your strenuous tour overseas. To spend twelve weeks and travel 30,000 miles speaking to so many people is commendable.

"What a great pleasure for you to enjoy fellowship with those who show a love for the Lord's appearing, in so many different areas.

"Not so pleasant apparently were the conditions you found within some areas where the Truth should motivate believers. Nevertheless, we are reminded that 'as it was in the days of Noah, so shall it be at the coming of the Lord'. Our responsibility is to strengthen ourselves in the Word, and others as we can. Let us reveal the power of the Truth in our lives, and it may help others to do so also. We at Redcliffe are doing what we can to spread the Word to those who care to listen. In that regard, we thank you and your workers for the co-operation we have received, and we are very happy that we are part of the effort to spread the Word of God, and also strengthen brethren and sisters, not forgetting the young people, by keeping active within the Ecclesia. We look forward to continuing to work with you in the days that are ahead, God willing". — J.K. (Old).

(It is necessary for us to take the bad with the good in life whilst continuing to do what we can to "strengthen the things that remain". The signs indicate that Christ is at the door, and our prayer is that he may soon return to render unnecessary our present labour, and bring such changes in the earth that "God's will will be done therein as it is in heaven". It has been a great joy to co-operate with you in the work. Thank you for your welcome back home — Ed.)

Maintaining the Faith

Though there are those who ridicule your work in attempting to uphold the high standards of our calling, you do not need to be perturbed; in fact, we are told to rejoice when we experience such opposition. Christ declared: 'When the son of man cometh, shall he find the faith?' Again, 'If it were possible they would deceive the very elect'. Nevertheless, it is sad to see declension in the meetings; but we can rejoice in that we know Christ is to return; and he will take hold of things, and turn them around to the glory of God. Conditions got so bad in the days of Ezekiel, that he was told that even if Noah, Daniel and Job were there to plead, they would save their own lives. Those three men upheld God's righteousness and provided examples of performing the will of God. They did so in faith. So also did the Lord. We read: 'For the joy that was set before him, he endured the cross and despised the shame and is set down at the right hand of God'. Our trials

are nought in comparison with the great glory held out to us. I have just tried delivering a copy of your Herald: *The Bible or Evolution* throughout our district, and though the response has been sad, I think it is the best way of bringing home the message to each household. I had one of the copies returned without a stamp, after having a match put to it in order to destroy part of it; then rolled in the dust, and screwed up. Such reaction causes us to ask: 'How long, O Lord?' and to respond in prayer, 'Even so come, Lord Jesus' — J.M. (NZ).

(We commend you for your labours in the Truth. Noah was commended, not because he gained converts, but because he had the faith and courage to continue to witness irrespective as to results. So keep up your labours. We do not work in our own strength; we leave it to Yahweh to provide the growth. Our job is to plant and water the seed; we cannot produce the harvest. When the Lord returns, it will be found that the humble efforts of brethren like yourself have contributed to the harvest being such as to provide a great multitude whom no man can number (Rev. 7:9). — Ed.)

Not Attending Meetings

"I receive Logos regularly and profit from it. I do not think your expressions are too harsh. In fact, I believe they are of great value. I constantly pray for a revival in the brotherhood. Unfortunately, I doubt that many see the need of this. With elegant homes and full stomachs there is not con-

sidered so great a need for Yahweh's guiding hand. Nevertheless, He will not work with us, if we have no desire to walk with Him.

"This is the case in my own Ecclesia. I hear a lot of talk, but very little action. And to speak of such things is to be misunderstood. So we need to pray for the Brotherhood. Meanwhile, I am no longer attending Ecclesial meetings, though I am sure I would find a meeting with you very fruitful. I would be pleased to meet you any time you are on this side of the world" — W.G. (USA).

(Any comments or criticism we offer in "Logos" are designed as a corrective and not as condemnation. We sympathise with you in your environment, but we believe that in absentsing the meeting you are imitating in another way the unscriptural attitude you deplore in others. We are warned against such action as you have taken, unless, of course, the Truth itself is abandoned — see Heb. 10:25. To abandon the Ecclesia under other circumstances, is to abandon Christ. By all means, faithfully exhort your contemporaries; appeal to them to seek out the "old paths and walk therein"; but do not make matters worse by keeping away when your presence could help. Remember that Elijah was sent back to minister to Israel with the message that, unknown to him, there were many who had not bowed the knee to Baal. Let us work and pray for revival within the Brotherhood; and I am sure that Yahweh will bless our efforts — Ed.)

Project Australia

"We have enclosed a cheque for *Project Australia*, the result of a special collection at our Ecclesia. We pray that Yahweh's blessing will be upon your efforts in this regard. In conjunction with other Ecclesias in the Perth area, we are organising (God willing) for a public address to be delivered in the country town of Albany about 400 kms south of Perth. It is a combined effort between Perth Central, Stirling and Gosnells Ecclesias. This is in order that we may invite to the address, the 25 or so applications for literature received through *Project Australia* in that area. We pray that Yahweh bless us in striving to present this life-saving message to those who might hear" — C.C. (WA).

(It is a pleasure to cooperate with local Ecclesias in conjunction with Project Australia. We have done so with Ecclesias throughout this Continent to mutual benefit. We are confident that if the work is done correctly, the blessing of Yahweh will be with it. His approval was with the preaching of Noah, though he was not successful in drawing large numbers to the Truth. We are Apostolically commanded to "preach the word in season and out of season" — 2 Tim. 4:2 — leaving results to Him — Ed.)

A Light in Darkness

"I do thoroughly enjoy reading *Logos*; it is like a light in this world of darkness. I can only think our time here is very short. The signs show us quite clearly that the return of the Lord is near. Keep up

the good work of publishing the Magazine; and may the Lord strengthen you in all these endeavours" — A.G. (WA).

(Your encouraging comment is appreciated. Particularly as the darkness seems to grow more intense, and difficulties mount. But it is a privilege to realise that Yahweh is in control, and though the way may appear rough at times, it is no more than Job, the Lord, and other worthies were and are called upon to endure. May this year see the Lord's return — Ed.)

Contending For The Faith

"We most sincerely appreciate the commitment of the *Logos* Committee in its fearless defence of the faith, 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone' (Eph. 2:20).

"You have clearly stated the responsibility of the Watchman (Ezek. 33:6), and we note the responsibility of shepherd: 'Woe to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?' (Ezek 34:2). If the shepherds do not protect the sheep they will scatter, be preyed upon and finally lost. When danger loomed throughout periods of Israel's history, God's warning was declared through the mouths of His prophets. So continuous were their warnings that like Israel, we sometimes feel that they are too repetitive and negative, as we were reminded by you in a recent Editorial.

"Surely the emphasis on rebuke and retribution will bring us repentance

and reward. We must surely realise that the nature we bear is antagonistic to the things of the Spirit, and it is only by the grace of God that we can be saved. 'The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish; but that all should come to repentance'.

"In *Logos* we have a watchman who is awake to the responsibilities of the times; we appreciate the spiritual food. May our heavenly Father continue to bless your affairs on behalf of the Ecclesias" — C.R. (SA).

(We believe that "Logos" began and developed through means outside our control; and therefore we feel that we would be lacking in our duty if we failed to lift up our voice in warning when it seems necessary. However, we can assure you that when we do so, it is done in love, and with no desire to criticise. We are reminded by the Word that "open rebuke is better than secret love" and that is the course we aim to pursue — Ed.)

Project Australia

"Our Ecclesia believes that *Project Australia* is doing a wonderful work of witness in a world dedicated to the flesh. Although, mankind has almost gone too far to comprehend the meaning of righteousness, the witness to Truth must continue. Please find enclosed a small donation towards this work" — R.H. (Coorparoo Ecc.).

The object is to challenge these Noahic times as Noah himself did as he awaited the Flood. He pre-

ached without great response, and in so doing "condemned the world" (Heb. 11:7). He did this by proclaiming God's righteousness in judgment, and mankind's waywardness in folly. In so doing, he "became heir of the righteousness which is by faith". We are modestly attempting a similar witness to the world. At present budgets of booklets etc. are going to all homes in Western Australia, and to a lesser extent in Queensland. Your donation provides further material support to that end — Ed.).

Discouragement

"I am sorry that I am late in sending my subscription. I am 81 years of age, and still enjoy reading *Logos*. I find it very helpful, and hope that you and your staff will be rewarded in the age to come.

"However, it is kind of discouraging at times when you feel your inability to do the things you would like to do. Nevertheless, when I read of the wonderful consummation of Divine purpose, I am uplifted. May we all hear the welcome applaud of the Lord at his coming" — L.G.O. (USA).

(The impact of age certainly reminds us that the flesh is weak. Nevertheless our hope is great, and we look forward with anticipation to the coming of the Lord. Isaiah reminds us of the weakness of mortality, and the great change to come: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run,

and not be weary; and they shall walk, and not faint" (Isa. 40:30-31). With you, we look forward to that time. — Ed.).

Correction

"I write this letter in response to a communication printed in *Logos Communication*, November Issue, which advocates complete disfellowship of the Hurstville Ecclesia. The author (identified as D.H. (NSW), no doubt claims to be a Brother in Christ; yet ignores the instruction of our Master: If a Brother gives offence, take it up with him in confidence, if the offence is not resolved, then bring the matter before the ecclesia. A.B. (NSW), appears to base his condemnation of our Ecclesia, on a news item (he supplied cutting of the same), taken from a scurrilous Infidel publication; noted for its Ungodly Philosophy. He completely ignores the retraction of the news item (copy enclosed) several issues later at the request of our Ecclesia.

"Let us pause for a moment and consider the definitions of the Greek word *Ecclesia*, and the English word *Church*. On comparing a Greek Lexicon, together with the English Dictionary, we find both words in their respective language have the same definition. Our Bro. Thomas was aware of this; but for reasons known only to himself chose to ignore the political connotations relative to the Greek Word *Ecclesia*, and decreed the meeting places of Christadelphians should be known as *Ecclesias*.

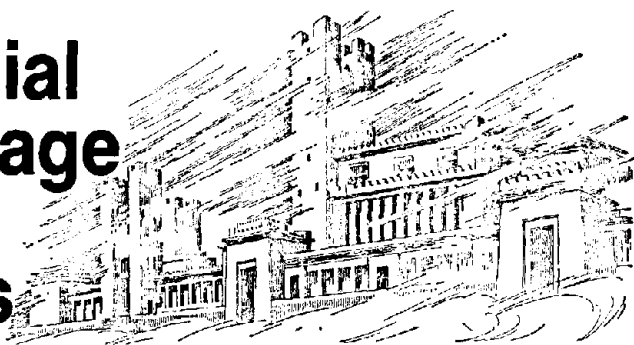
"Our Ecclesia, for the best part of 50 years has

written in its Constitution, that the Meeting at Hurstville, will be known as *The Hurstville Ecclesia*. This has never been amended, in fact, the use of the English word *Church* is opposed in our Ecclesia" — H.M. (NSW).

(We are more than happy to provide space for your correction. At the same time, your cause is not advanced by distorting what the brother stated as reported in our November issue under "Decline". No direct reference was made to your Ecclesia. Nor does his letter state you should be disfellowship. It states that "total disfellowship should be taken against those who identify themselves with the church systems . . ." We understand this to be a comment upon those who claim to be Christadelphians, but who have identified themselves with the Church. The newspaper cutting sent us implies action by an ecclesia (unnamed) that is contrary to the normal practice of our Body. You, alone, have stated that this relates to Hurstville, but have pointed out that the statement is wrong, and we are pleased to publish this. Your final comment is not in accordance with fact. The word "church" is entirely different to "Ecclesia" both in origin and meaning. Any good Lexicon will reveal this.

The use of Ecclesia in relation to our meetings is a constant reminder to members of the separateness the Truth enjoins. That separateness relates to political, religious and social affiliations. Without it Yahweh will repudiate our claims to be His "sons and daughters" — 2 Cor. 6:17-18 — Ed).

Millennial Pilgrimage Of the Nations



“And it shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, Yahweh Sabaoth, and to keep the feast of tabernacles” (Zech. 14:16).

“All nations shall flow unto the mountain of Yahweh’s house” (Isaiah 2:2).

The Nature of Christ’s Kingdom

The kingdom of Christ having been established upon the earth by force of arms, it will afterwards be confirmed and conducted with judgment and mercy. In the present dispensation, or times of the Gentiles, the character assumed by the Lord Jesus Christ is that of “the Lamb slain from the foundation of the world”. He is now solely employed as a High Priest to the House of God, but when he shall appear in the clouds of heaven, he will come as “the Lion of the tribe of Judah”, laying aside for a period, all his attributes of peace, and assuming that terrible power, that ineffable majesty which belong to him as the King of kings. Again, after he has asserted and established his claim to universal dominion, he will assume a third character, combining the two that went before. He will at once be the lion and the lamb — full of grace toward all his faithful subjects, but full of terror

toward the disobedient and disloyal. His kingdom will be at once the most beneficent and the most despotic that the world has known: permitting no opposition, and yet exercising no arbitrary oppression.

During the whole period of the Millennial Reign, it is scripturally evident that Jerusalem will be the capital of Israel, as in the time of David; and it is equally certain from Isaiah 60 that Israel will be the foremost people of the earth. But in addition to this, it must be remembered that as the Lord shall be King of all the world, it will become necessary to establish some centre of union, some universal metropolis which will serve to bind all nations into one, and be regarded as the capital of the world. Every great empire of history has possessed its central point, and its capital city. From the days of Nimrod and Babel; from the stupendous sepulchres of Nineveh down to the present

age, we find traces of the capitals of departed empires. Babylon, Susa, Seleucia, Rome, Constantinople have each in turn been the central points of imperial power, and of discordant nations. Tribes and races, hostile in temper and distinct in complexion and habits, have met together in peace within the walls of these centres of union. It was not the union that created the centre, but it was the centre which gave birth to the union. If Rome had been suddenly destroyed, the Roman empire would have been suddenly broken up. In order, therefore, to form a grand centre of union, the Lord will erect Jerusalem into the Capital of the World, and make it the seat of the foremost and final universal empire. Again, in doing this he will adopt the method which human reason has pointed out in all ages as the best. He will institute a centre of attraction within the centre of the empire. The common sense, or penetration of ancient times, pointed out long ago the wisdom of this method. The Olympian Games of Greece, the games of the circus celebrated at Rome, the Golden Idols of Jeroboam, were all designed as centres of attraction within the centres of union. The three great festivals of the Jewish law were evidently appointed with reference to national combination as well as national religion. The whole civilised world flocked to the Olympian or Circensian Games: the nations of Greece, or of the Roman Empire, were taught a lesson of fraternity. But the garb of peace was stained with the violence of war. The fierce encounters of the Olympian com-

petitors suggested ideas of personal violence and physical superiority. The Roman games — the most atrocious scenes in the history of man, covered the amphitheatre with blood, and filled the heaven with cries of vengeance — and those cries were heard. But the kingdom of Christ will admit of no deeds of blood: its political and social combinations will be effected by a system of attraction equally original and divine.

Christ's Method of Unifying the World

Zechariah (Ch. 14:16) describes in a few words the great religious and political engine by which the empire of the Son of Man shall be consolidated into one. The Feast of Tabernacles will form the attraction through which all nations shall be brought together in perpetual fraternity; and Jerusalem as the place appointed for the Feasts, will become the centre of attraction, and the gathering point of all nations of the earth. It will thus be made the capital of the world, and supercede those capitals of commerce or fashion which have been so long the centres of attraction alike to the frivolous and the wise.

The introduction of the Feast of Tabernacles during the whole continuance of the reign of Christ is, in every point of view, one of the most remarkable and interesting subjects which is to be met with in Scripture. It may not inaptly be called the main hinge of the Millennial Kingdom. A Politician, when he first hears of the Millennial Reign, will nat-

urally ask by what means can all the world be peaceably united under one emperor? The political economist will call for statistical reports, and ask, What will be the condition of the people during the Millennial period? The Feast of Tabernacles affords an answer to both enquiries at once. It gives the political machinery and the statistical report together. If we consider it *statistically*, it gives us the exact measure of the state and the prosperity of the world. It is a common question, indeed, with all prophetic enquirers, What will be the condition of the people at large during the Millennial Reign? And in what way are we to measure the material prosperity of that period? The Feast of Tabernacles furnishes the measure and the estimate. "All nations shall come up from year to year to Jerusalem". But Jerusalem is situated in the centre of the world, at an immense distance from the greater part of the nations; yet we are told that all, both rich and poor, both near and far, will make a pilgrimage to Jerusalem. We boast now of the increased prosperity of the world — of the means of conveyance, which exceeds all the conceptions of former times — of our miraculous advance in the power of locomotion; and yet, what after all is the result? A voyage to Jerusalem is an undertaking which no poor man ever dreams of; which even many rich men consider as not worth the cost, and which is attended with difficulties sufficient to deter the timid. The idea of whole nations going up to Jerusalem would be considered as the dream of a lunatic; it would indeed be physically impossible,

since there are not sufficient means of conveyance, nor resources for defraying so vast an expense, nor sufficient supplies in the Holy Land to enable such an assemblage of mankind to hold together for a month. All our improvements in travel, by sea, land or air would be unequal to the task; yet in the Millennial Reign it will no longer be impracticable.

An Evidence Of The Prosperity of the Times

Reflect upon the subject in a statistical point of view. What evidence it affords of the immense progress of mankind in the arts of locomotion, so as to render so long a journey secure, convenient, or even possible, when the multitude of travellers is considered. In the next place, it is proof of the prosperous condition of all classes of the people. Such a continuous movement of people would be impossible today) not merely because they could not afford it, but also because it would completely disrupt the present order of things. The present state of things is so artificial, so complicated, and so liable to mutation, that it could not endure, year after year, the attacks of these vast interruptions. The whole fabric would be shaken to pieces by this annual movement of great numbers of people. But not so during the reign of Christ. What is impossible, or dangerous now, will then become practicable and safe. The stability of the divine government will prevent all mutation — the presence of the Great King will shed fertility and wealth upon all the earth — whatever is done

shall prosper and none shall make them afraid. Thus every man shall prosper in the work of his hands, and possess the means and desire to undertake the pilgrimage to Jerusalem. Whole neighbourhoods will vie with each other, with a holy emulation (Isa. 2:2) in contributing either to the numbers or to the expenses of the pilgrims. For the first time since creation, mankind shall be aroused to universal movement without the scent of blood! The vile thirst of gold, which now agitates the world, shall be changed for a nobler passion — the desire to behold *the king in his glory* (Isa. 33:17).

The universal pilgrimage is also an evidence of the peace and security of those times. At present it would be equally unsafe for large bodies of men to quit their own country, and leave it open to the enemy; or to permit the passage of large numbers through intervening kingdoms. Pillage, violence, and bloodshed have invariably accompanied great movements of mankind, however peaceable their original intentions. The consciousness of numbers has encouraged the wandering hordes to indulge their love of spoil; and the apprehensions of the nations whom they approached have called forth every feeling of hostility. But under the reign of Christ there will be no such hostility — nothing to interrupt the intercourse of nations, or to deter the most timid from venturing upon the longest journey. The Feast of Tabernacles serves, therefore, for a standard of measurement by which the political economist may estimate the

social condition, and the material progress of mankind during the Millennial Reign; and as such, it is one of the more remarkable prophecies of Scripture, full of meaning in every point of view; expressive of a complete renovation of society, and of an entire revolution in all the conditions of human life. Diffusion of wealth, universal prosperity, unbroken peace, and mutual goodwill, are all implied as they are involved in this one prediction: "All the nations that are left shall go up from year to year to Jerusalem". And the extinction of Peace Societies, with all their knaves and dupes, is a further blessing which may give comfort to every honest mind.

Who Shall Go Up?

It is not to be supposed that literally all the world will go up to Jerusalem at one time. Isaiah 2:2-4 speaks of the nations being impelled by a general desire to visit the Holy City, to witness the glory of Jerusalem, to see the spot of which Yahweh hath said? "Son of man, the *place* of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. 43:7). Impressed by this desire, multitudes out of every nation, and from every rank of life, will undertake the journey, so that from year to year there will be a general and pervading feeling through the world, leading men to turn their steps towards Jerusalem. Not every individual man will make the journey at once, but all will at least one time within their lives. The phrase "all nations" is an evi-

dence of the universality of the movement, as not being confined to one class of men only — to the rich, the great, or the learned; but as extending to all classes alike.

Thus, although all men may not go every year, all (except the obdurate who will be punished — Zechariah 14:17-18) will go at least once during their lifetime. The command under the Law of Moses in regard to the Feast of Tabernacles was that “all the males shall appear before Yahweh (Deut. 16:16). If the feasts under Moses required the attendance of every member, it would seem to follow that the feasts under Christ will require the attendance of every person in the population some time or other. This seems to be the scope of the saying in Isaiah: “From one new moon to another and from one sabbath to another, shall all flesh come to worship before Me, saith Yahweh” (Isa. 66:23). Such an institution would fulfil the other prophecy, which says: “Unto Me every knee shall bow and every tongue confess.” The object of the dispensation would seem to require a universal occasional participation in these feasts of worship. Thus shall “all men know Yahweh, from the least to the greatest”.

In that age of universality, when the Kingdom of God is not limited to the Holy Land, but will incorporate all nations, in all parts of the earth, it seems that the Feast of Tabernacles will be continuously celebrated throughout the entire year. Under the Mosaic order, the time set for this feast was governed by the ingathering of the harvest (Lev. 23:39).

That takes place at different times throughout the world, so that in the Age to Come, the time for those in Australia to keep the feast would differ from that of those living in America or Great Britain. So there is presented to the mind the idea of a constant flow of representatives of the different districts of the earth to Jerusalem; and doubtless, the representatives will differ on the principle of rotation, allowing all men — together with their families (Deut. 16:16) — to periodically visit the Holy City.

What a red letter day this will be in the life of the people. Imagine the joy and pleasure that will result when the time comes for them to visit the Holy Land. Every facility will be arranged for; every problem cared for; it will be a grand holiday with a spiritual significance. The pilgrimage will be soothed at every stage by the amenities of courtesy and the ministrations of a thoughtful and disinterested benevolence. The pilgrims will be the guests of Israel. They will be accommodated at the city called Yahweh Shammah, to be built about 50 miles south of Jerusalem proper (Ezek. 48:35). At last the time will come when they shall be called to the Temple, to worship before the King, to hear divine instruction, to join in the inspiring service, to hearken to the hymns of praise that shall ascend from a million throats. Awed by the glory of Yahweh manifest in the King and his immortal associates, purified by real worship, and healed by such universal kindness and purity as it hath not entered into the heart of Gentile

man to conceive, the worshippers will at length return to their homelands, to take back with them their glowing report of their visit, and to inspire in others the desire for such a journey. Thus on all sides will be heard the words: "Come ye, and let us go up to the

mountain of Yahweh, to the house of the Elohim of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3).

Compiled

Solomon's Sober Sayings

9. Straight & Crooked Paths

(Proverbs 10:9)

There is need to look well at our ways, for the voice of God is shortly to ring through all the earth with an effect that will make every one rejoice who is in subjection to His word, but will fill every one with confusion and terror, who runs after the imaginations and speculations and presumptuous theorisings and evil ways of the world. In that day it will be seen that walking uprightly now was a good investment for then; whilst those who do otherwise will be revealed for what they are: fools who know not the value of time and opportunity.

The Two Ways

"He that walketh uprightly walketh surely; but he that perverteth his ways shall be known" (AV).

"He who walks in integrity walks securely; but he who perverts his ways will be found out" (RSV).

"The upright life is safe and secure; but crooked courses shall fare badly" (Moff.).

"The man of integrity walks securely; but he who takes crooked paths will be found out" (NIV).

The emphasis is on the contrasts: integrity or perversion. In the text, goodness and an upright

life are associated with integrity. They are always nice things to see in a person. They suggest high principle and noble living; and the world is much the better for their presence in it!

On the other hand, perversion suggests the evils of crooked paths, crooked ways, and crooked courses. It is self-evident what they mean. Perversion involves "a turning away from truth". This is its dictionary term: a phrase that is very expressive.

The Bible is not short of examples, and it matters not if they have been mentioned before. The fact that they are recorded in the sacred, God-inspired narrative, is the guarantee that they have somewhat to teach us: something for our "learning" in all times and seasons (Rom. 15:4). There was Israel's first king: Saul of Kish. He began well, was humble in his own eyes, seemingly a man of integrity. But his heart became swollen with pride, and he became a man of perversity.

King Belshazzar is another example. The prophet Daniel reproved him for his perversity: "Thou, O Belshazzar, hast not humbled thine heart . . . but hast lifted up thyself against the Lord of heaven . . ." (Dan. 5:17-28). "His crooked ways brought him down" as the Proverb warns; for, "in that night was Belshazzar . . . slain" (v. 30).

But there is a more personal

note to be struck, and it is in regard to compromising Christadelphians (of which the writer confesses to have been one in his day!). The note is of those who, in the public eye, pose to be men of integrity; but their private lives do not conform to their outward show. Human nature is prone to evil habits, and until such are restrained and mastered, there can be no true character-pleasing unto God. And furthermore, I've known by experience, that perversity (be it in weakness or wilfulness) becomes exposed by the mysterious working of Providence, resulting in the guilty being "found out" and "faring badly". Yes, Solomon was right; but there is a note of consolation in that the guilty can turn back (see Ezek. 18:21-23); they may even "become wise in their latter end" (Prov. 19:20). So take heed, if, like me, you may not always have acted with wisdom.

— C.W. (U.K.)

How Was The Divine Name Pronounced?

Question: Are you confident that Yahweh is the correct pronunciation of the Divine Name?

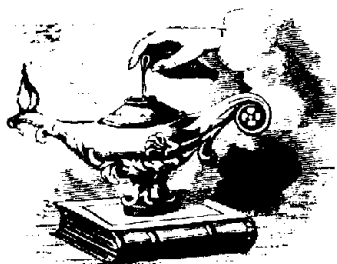
Answer: If we accept the Bible as inspired, we must acknowledge that the root of the Tetragrammaton (as the Divine Name is often called) is *Ehyeh*, and that this provides an infallible basis for the use of Yahweh. Without endorsing belief in the inspiration of the Bible, the great majority of Scholars today agree that *Yahweh* is the correct pronunciation of the Divine Name. That was not the case a century ago, when Brother Thomas was almost alone in emphasising it.

An Editorial in the *Biblical Archaeology Review* for November/December 1984 states that "the pronunciation *Yahweh* for the Tetragrammaton is by scholarly convention". That is, by general agreement of Scholars. But Anson F. Rainey of Tel Aviv University, in a comment in the same magazine for July/August 1985 goes further than that. He comments:

"It should be noted that there are many strong linguistic and epigraphic arguments in favor of *Yahweh* as the correct form. There are Greek transcriptions from religious papi in Egypt; there are personal names in Biblical Hebrew ending in *yahu*, which is the typical "short form" (jussive, i.e., commands, and past tense) for verb forms of the particular type in which the last two consonants were originally *waw* (w) and *yod* (y). The "long form" of those same verbs ends in *eh*. The Anglicized form, *Jehovah*, is a "ghost-word" based on the four consonants, *YHWH*, with the vowels of another word, *adonai*, meaning, "my Lord". The Hebrew scribes of the Middle Ages put those vowels in to remind the reader to say *adonai* rather than pronounce the sacred Name. But in the first syllable, they nevertheless put in an *e* rather than an *o* so as not to cause anyone to see the syllable *ya-* and inadvertently blurt out the sacred Name! This is just further proof of the correct first syllable, which in any case is confirmed by Greek spellings and the evidence of Hebrew linguistics. So *Yahweh* is not just some sort of 'scholarly convention'."

Are We Ready For The Coming Of The Lord?

This Significant Year



“The vision is yet for an appointed time, but at the end it shall speak, and not lie: though (it appears to) tarry, wait for it; because it will surely come, it will not tarry” — Habakkuk 2:3.

Significant Time Periods

The short answer to the question, Are we ready? is in the negative: No! as a community, we are not. We are no more ready for the End than was the Ecclesia, the Sons of God, who were “eating, drinking, marrying and giving in marriage” in the days of Noah. That was 1656 years after the Beginning; and only eight souls were saved “as by water”.

When the National Ecclesia, Israel, entered the land, and commenced a new beginning as the Kingdom of God on earth, flesh asserted itself again; and the spiritual standards of the household of faith declined until, at the coming of Messiah, members were again “eating, drinking, marrying and giving in marriage”. In A.D. 70, some 1656 years after the Exodus, judgment again was poured out upon the Ecclesia and the few in those antitypical days of Noah were saved at Pella.

As noted in our last article (see *Logos* p. 105), the Christian era (like Israel entering the land) was a new beginning. But it proved to be no better than the Mosaic one

that preceded it. For in A.D. 330 it was Laodicean and Roman Catholic, and in consequence “spued out” of the mouth of the Lord (Rev. 3:16). But a “new beginning” commenced for Messiah’s faithful, his “little flock”, when “the woman” fled into the wilderness with the remnant of her seed “which keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:17). Today, however, even that “remnant” is becoming Laodicean; and at a most significant period.

From A.D. 330 to 1986 is 1656 years: the same period of time from the Beginning to the Flood. Moreover, it is certainly the time when the Lord’s question must be answered: “When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8).

Significantly, this year of 1986 is to be publicised by the world as the Year of Peace and Security. Millions will cry “Peace and Safety”, but, predicted Paul, “sudden destruction cometh upon them, as travail upon a woman with child; and they shall

not escape" (1 Thess. 5:3).

There is great relevance in the statement of Paul given in context with his prediction: "Therefore let us not sleep, as do others; but let us watch and be sober" (v. 6). What is required of us is expressed in the exhortation that follows the warning, recorded in 1 Thess. 5:1-11, and culminating in Paul's urge: "Pray without ceasing" (v.17). It should be carefully read and applied.

Uprise Of The Man of Sin

To the brethren of Thessalonica, Paul also predicted the uprise of the "man of sin, the son of perdition" (2 Thess. 2:3). In 1986, the present Pope will be 66 years of age, which could be the beginning of the end for him (Rev. 17:15)! The judgment of war will ultimately destroy the Catholic system in Europe, and will occupy a period of forty years (Mic. 7:15).

Other factors indicate the significance of this year. Daniel foretold that seven "times" of madness would overtake Nebuchadnezzar of Babylon (Dan. 7:16). Nebuchadnezzar typed Gentile rule, and accepting a "time" as a Jewish year of 360 days, some 2520 days of madness were predicted. Compute this according to the day for a year principle (Num. 14:34), and seven times 360 become 2520 years.

This long period of time, during which Israel has been oppressed by various nations, represents the time of the Gentiles. Accepting Nebuchadnezzar's time as B.C. 603, 2520 years stretches to 1917-18, when the British

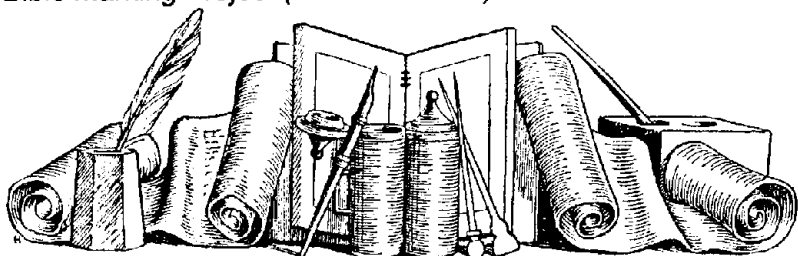
under General Allenby drove out the Turkish oppressor from Palestine, making it possible for the Jewish people to occupy portion of the land again.

It has been computed, that Nebuchadnezzar's madness took place about B.C. 573 which is 2520 years from 1947/48 which year saw the establishment of the State of Israel. Further, the significant third year of Cyrus (Dan. 10:1) was the year in which the proclamation was made inviting the Jews to return to their land. It was the year B.C. 534, which is 2520 years from 1986.

Once more this significant year emerges from our computations. This calculation is made even more interesting when the prophetic status of Cyrus is borne in mind. His name has various meanings: the Sun, the Heir, the Throne. In Isa. 44:28 he is called Yahweh's Shepherd, the Builder of Jerusalem. In Isa. 45:1 he is described as Yahweh's Anointed (Messiah or Christ). He is described as receiving "the treasures of darkness, and hidden riches of secret places" (v. 3). This is a symbolic reference to the resurrection of the dead saints of all ages from righteous Abel onwards. Therefore 1986 could see the return to earth of the anti-type of that great man Cyrus, and the resurrection of the dead.

We leave these thoughts for the reader to ponder. We live in significant times, and there is need for us to be awake and vigilant to the circumstances. This year could be the year of Yahweh's appointment. Let us be ready to receive the Lord at his coming.

A.P. (U.K.).



Plea for Help & Praise for Assistance

Having ascertained the Author, considered the circumstances in which the Psalm was composed, and observed its typical application to the Lord Jesus Christ, we consider from the last issue its personal message verse by verse.

VERSE 2

"Hear the voice of my supplications, when I cry unto Thee" — As the circumstances that caused the Psalm to be written, reveals, David was in dire straits, and desperately in need of help. Only one source is adequate for this: Yahweh, a very present help in time of trouble. That is the benefit of adversity. It humbles flesh, causes one to recognise his need of God, motivates prayer, and induces a greater "love for the Lord's appearing" (2 Tim. 4:8).

"When I lift up my hands toward thy holy oracle" — Uplifted hands are an outward expression of an unseen uplifted heart (Psa. 25:1). Prayer needs to be charged with feeling, to become truly powerful. That demands personal effort. Prayer is Scripturally defined as "stirring up oneself to take hold of God" (Isa. 64:7). To "stir up oneself" is to make a mental effort to "draw nigh unto God" so as to bring Him "nigh unto you" (James 4:8). This is done by turning towards Yahweh's "holy oracle". The word in its Hebrew form signifies the words, or revelation of Yahweh. In the Most Holy, or Oracle (see 1 Kings 6:5, 19, 20) was placed the Ark with the Mercy Seat, above which were the Cherubim. This constituted the Palace and Throne of Yahweh in Israel. "There I will meet with thee, and I will commune

with thee", He declared to Moses (Exod. 25:22). To look towards "the oracle", therefore, was to attempt to visualise the invisible presence of Yahweh in the midst of Israel; it was to make Him a living reality. An Israelite could not physically enter the Most Holy, but he could do so mentally. In like manner, in prayer believers can "enter into that within the veil" (Heb. 6:19), that is, into heaven itself. By this effort of mind the pray-er approaches into the presence of God, and should exercise his mind in appreciating the awesome privilege of so doing. "Seek those things which are above, where Christ sitteth on the right hand of God, set your affection on things above" (Col. 3:1-2). This requires determined concentration of the mind. "Draw nigh to God and He will draw nigh to you" James exhorts. Because his need was great the Psalmist exercised the willpower to do this. In like manner, Daniel prayed "towards Jerusalem" (Dan. 6:10; 9:3).

Deliverance From Workers of Iniquity Sought — vv. 3-5

Mentally in the Most Holy, David seeks deliverance from those who hypocritically speak peace to their neighbours, but have mischief (ra, stark evil) in their hearts. Despite words which claim to honour Yahweh, they, in fact, ignore His works and will receive the just punishment of their iniquity.

VERSE 3

"Draw me not away from the wicked"

— This appeal is similar to the petition of the Lord's prayer: "Deliver me from evil". The request does not imply that Yahweh would deliberately draw the Psalmist away with the wicked, but there remained the danger that if He did not extend protection to David he may succumb to the plots of the wicked. As that is only possible if Yahweh ignores his petition, it is presented as though it is in the power of Yahweh's hand (as indeed it was) to deliver him or else allow him to be taken by the plots of his adversaries. David places no confidence in his own ability to escape himself out of the evil; and that is precisely what the petitioner urges who uses the Lord's prayer. The term, *rasha* (wicked) denotes one who is prepared to break every law of restraint to gain his ends, not heeding that he injures himself by so doing.

"And with the workers of iniquity"

The "wicked" (those who are prepared to ignore God's restraints) proceed to work iniquity. The word "iniquity" is from a Hebrew expression (*aven*) which is derived from a root signifying "to pant", suggesting the eagerness by which such a person goes about to do his work of evil. Therefore, it describes one who setting aside the law of God, and so earning the title of "the wicked", now is consumed by an urge to carry out his evil designs against the Beloved. This, of course, originally was David; but in its prophetic fulfillment, relates to Christ. His enemies were consumed by a burning desire to destroy him. Having set aside the principles of the Law, nothing would restrain them. But the Lord's thoughts (like those of David) were ever with Yahweh, and in His strength, he ultimately conquered his enemies (Heb. 2:14).

"Which speak peace to their neighbours"

— In the case of David, such as Absalom and Ahithophel justified their action by proclaiming that they had the good, or peace, of the nation at heart. That, too, was the attitude of the Lord's enemies. They promised peace to the nation, if only they could rid themselves of the troublesome presence of the Lord. Examples of this hypocritical attitude are frequent in the Gospel accounts, justifying the Lord's description of the Scribes and Pharisees as "hypocrites". Their evil attitude is summed up by the counsel of the chief of the hypocrites, the High Priest

whose doctrine of expediency was a prime factor in bringing the Lord to the cross: "It is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:50). Accordingly, the Lord was given over to death.

"But mischief is in their hearts"

— The word "mischief" does not do justice to the Hebrew *ra*. It signifies stark evil. It is an expression used to describe the wickedness of Sodom and Gomorrah, and is there translated "wicked" (Gen. 13:13). The expression is derived from a root signifying "to break to pieces", destroy, afflict; and relates to those who in order to fulfil their desires are prepared to break in pieces or destroy the established order of things, and who hurt and destroy themselves and those with them by so doing. Their evil motives were hypocritically hidden in their hearts, whilst externally their voices were heard proclaiming peace. Harken to the hypocrisy of some who were setting a trap to destroy the Lord: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore . . ." (Matt. 22:16). The trap was set, and his adversaries waited eagerly for the Lord to be caught. However, such temptations and trials are not limited to the Lord, but are incidental to believers in every age. Paul warns against those who profess to be followers of the Lord Jesus Christ but "by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18).

VERSE 4

"Give them according to their deeds, and according to the wickedness of their endeavours"

— This is not a vindictive cry for vengeance, but a solemn prayer that Yahweh will openly manifest Himself in vindication of the righteous by pouring out judgments upon those who violate His principles, and holiness. Such are deserving of such treatment (Exod. 34:7; Psa. 5:10; 59:12-13; 2 Tim. 4:14; Rev. 18:6). In this age of professed humanism but frightful and ruthless personal violence, the so-called "rights of man" are paraded as of greater importance than those of Yahweh. Punishment for sin is deprecated. This is because the world is largely Godless. Men of God recognise that great evils deserve great punishments. A person praying: "Thy kingdom

come that Thy will be done in earth as it is in heaven" is petitioning Yahweh to pour out His judgments upon the earth, for apart from so doing such a result cannot follow. When the holiness and righteousness of Yahweh is upheld, it will be acknowledged that judgments are deserving and should be poured out upon those who flagrantly reject the right of God. David and Christ both suffered because their enemies rejected God; and that rejection was more hurtful to them than was the personal opposition. Absalom's rebellion was a rejection of Yahweh's appointed Messiah, and such an act of rebellion is deserving of Divine judgment. Otherwise sin would be unrestrained, and morality would be limited to what the flesh dictates. David's experiences foreshadowed those of Christ and his brethren.

"Give them after the work of their hands" — See Gal. 6:7-8. Sin does not go unpunished, nor righteousness unrewarded. See Psa. 62:12; Rom. 2:6-8. A prayer for the coming of the Lord, is virtually a prayer for the outpouring of judgment, for both are related. No outpouring of Divine Judgment and there will be no restoration of the Kingdom. If we view the wickedness of this Sodomite age through the eyes of God, we will have no problem in endorsing the plea of David. The world needs Divine judgment. As Isaiah declared: "Let favour be shown to the wicked, yet will he not learn righteousness". But "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9-10). Divine judgments are remedial in intent. They "render to the wicked the work of their hands", and by so doing demonstrate that sin does not pay, whilst vindicating the righteous.

"Render to them their desert" — That indeed is what Absalom received, and what the world likewise will do.

VERSE 5

"Because they regard not the works of Yahweh" — The wicked refuse to respond to Yahweh's right as Creator. They "hold the truth in unrighteousness" even though the facts of creation demonstrate the reality of God (Rom. 1:18-20). David spake of those who claimed to be Israelites but acted as Gentiles; who were atheists in practice if not in profession (Psa. 14:1). Unbelief, lack of faith, was the

root cause of their sin (Heb. 4:6).

"Nor the operation of His hands" — This expression relates to Yahweh's spiritual creation (Psa. 80:17; Isa. 60:21; Phil. 2:13; Rev. 3:17). David's adversaries rejected his Messiahship, as did the opponents of the Lord.

"He shall destroy them, and not build them up" — What other destiny would be appropriate for those who reject Yahweh's Messiah. On the other hand, the "house of David" will be rebuilt (2 Sam. 7:10,13,27; Jer. 31:4; Amos 9:11).

Praise for Benefits Received — vv. 6-7.

As David turns to Yahweh in faith his confidence is restored; he realises that Yahweh is a very present help in time of trouble, and he prays with the conviction that the Lord advocated when he declared: "What things soever ye desire, when ye pray, believe that ye receive them (lit. that ye do now receive them), and ye shall have them" (Mark 11:24).

VERSE 6

"Blessed be Yahweh" — The Hebrew word is *barak* which signifies to kneel in adoration and thanks.

"Because He hath heard the voice of my supplications" — David had sufficient confidence in Yahweh and in the righteousness of his appeal as to acknowledge that it would be answered. In anticipation thereof he responded in thanksgiving. This should be a constant feature of acceptable prayer (Psa. 34:1; Eph. 5:20; Phil. 4:6; 1 Thess. 5:18; Heb. 13:15).

VERSE 7

"Yahweh is my Strength and my Shield" — The Psalmist's reliance was in Yahweh not in flesh; for the latter, as the Lord declared, "profits nothing". The believer who recognises that Yahweh is "a very present help" is immediately strengthened by the knowledge. In spite of trouble he reveals a resilience to maintain the fight of faith, and though temporarily cast down will rise again. But Yahweh is also his Shield. The Hebrew word is *Magen* (Psa. 3:3). The *Magen* was a small shield designed to be moved from point to point and to protect the vulnerable parts of the body from the thrust of the enemy. Such a symbol was appropriate in the mouth of David the warrior. To him, as to Christ, Yahweh was a Defence and a Protection.

"My heart trusted in Him, and I am helped" — Trust and faith develop confidence, and such are essential to victory. Immediate comfort is derived from turning to Yahweh in prayer, and placing one's burdens upon Him.

"Therefore my heart greatly rejoiceth" — Even the mere sharing of problems with Yahweh brings relief; and as one learns to lean upon Him who is greater than flesh, one's heart can rejoice.

"And with my song will I praise Him" — See Psa. 96:1-3; Heb. 13:15. These are exercises that all should practice. Expression in gratitude should be given in prayer for benefits received.

Intercession For the People — vv. 8-9
The Psalm concludes with a final prayer for those of the people who are dependant upon the Messiah. Yahweh is asked to save, bless, feed and elevate them. The Psalm is therefore a prayer for intercession and redemption.

VERSE 8

"Yahweh is their strength" — The RV mg. has: "A strength unto His people". Yahweh will extend Himself to help all those who turn to Him in faith. His benefits are not limited to those who are in high positions.

"And He is the saving strength of His anointed" — The RV has "a stronghold of salvation", but the Hebrew has the latter word in the plural, speaking of repeated salvations. He is a "strong tower" into which "the righteous runneth, and is safe" (Prov. 18:10). The word "anointed" is Messiah. David was one such; but Christ was *the* Messiah. In overshadowing David and Christ, Yahweh extended His help to those "in" both. Both men represented the many with them as well as themselves personally. The resurrection and glorification of Christ, his personal salvation, guaranteed the resurrection and glorification of those truly in him. Because he lives, they shall live also. Hence the expression of these lines prepares for the final ones of the Psalm.

VERSE 9

"Save Thy people, and bless Thine

inheritance" — Yahweh's people comprises Israel (Psa. 14:7), a term that in Christ is broadened out to embrace all in him (Eph. 2:11-13). They are also His "inheritance" because it is His intention to dwell among them (Daut. 4:20; Zech. 2:12; Rev. 21:3). Here the word bless (*barak*) is used in the sense of Yahweh condescending to help His people. His people humble themselves to worship Him; and He responds by humbling Himself to bend down to help them.

"Feed them also, and lift them up for ever" — The word "feed" can be rendered either *shepherd* or *rule*. The King in Israel was also its Shepherd (Psa. 78:52-55); Yahweh as King of the heavens (Psa. 95:3) was also the great Shepherd of Israel (Psa. 80:1; 23:1-2). As such He provides pasture of a sustaining nature (Isa. 55:1-2). Yahweh not only feeds but manifests compassionate care for His people. The term "lift up" expresses this. It signifies to "bear up" or to lift up and to carry in times of weariness, weakness or want. This was the work of a shepherd as is expressed in Isaiah 40:11. How valuable to recall that Yahweh knows our needs, and in compassion extends Himself to help us in our weakness (Psa. 103:13-14).

And what He does is "for ever". It is not temporary, to remain only for a moment, and then fade away. It is for "the hidden period", the millennium, designed to last. "He shall stand and feed in the strength of Yahweh, in the majesty of the name of Yahweh his God; and they shall abide: for now shall he be great unto the ends of the earth" (Mic. 5:4; 7:14).

On this note the Psalm concludes. David, in his despondency turned to Yahweh and found immediate encouragement by so doing. This enabled him to lift up his head from his trials, and to fix his attention upon the "joy set before him". In full confidence of Yahweh's purpose in him, and in full assurance of the establishment of the Divine purpose in the earth, he recovered from the depression that previously swamped him, and conquered through his faith, his confidence of the future, and of Yahweh's purpose in the earth. HPM

Distresses and affliction are a necessary part of the training which is to fit us for a place in the perfect and abiding society of the future age. By them, we become wiser and better and richer. The process is painful, but the end is sweetness. R.R.

It Was Foretold

Christ plainly said that the state of things at his coming would resemble the state of things "in the days of Noah", when only one small family was found in an acceptable attitude before God. In view of all this, what can we say concerning our evil day but that in a certain sense things are as they ought to be. Few are they who are found honouring the name of God and waiting upon Him in the way appointed in His word. Few are they with whom His commandment is a law, and to whom the things in which He delights is a pleasure. Few are they to whom His kingdom is a reality, and the high calling a business of practical moment. It was thus in the days of Noah. The multitude now are where they were then — seeking their own ways, finding their own pleasure, looking upon the claims of God as an intrusion; His will, an inconvenience; and His purpose, a distasteful interference with their rights and occupations. It is an evil situation — a dark and dreadful day. But let understanding rule, and we shall not be overthrown.

What we see and mourn at was foretold. It was foretold because it was foreseen. It was foreseen because to God all things are known; and with God we may abide in peace, even during the evil day; for not only has the evil day been foreshewn, but the glorious day that comes after — the day of light and gladness, and righteousness, and honour. The fact that the evil day has come is a guarantee that the day of good will come. Come it certainly will, however long it tarry, and however sore the evil with which, in the wisdom of God, it is preceded. And when it comes, it comes to stay. Never again will darkness cover the earth or death reign. Never again shall we know the weakness of mortal nature, the distress of human misjudgment, the inexpressible misery of sojourning, poor and powerless, in a benighted population that knows not God and obeys not the gospel of our Lord Jesus Christ. The day of the Lord will not only be without cloud, but without end.

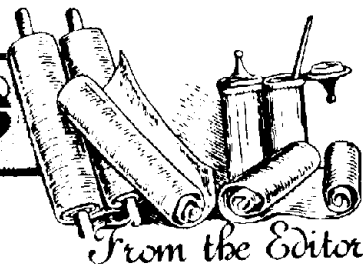
We are unable to grasp this fact in all its magnitude and power. But the knowledge we have, enables us to receive it in faith, even if the faith of a helpless little child. Reason leads us to the threshold of the morning dawn, even if our weak eyes are unable to behold the brightness of the everlasting glory, that presents itself to our view. By this we are strengthened to endure the horrors of the night. By this we are enabled to hold on in the face of all discouragement; to retain confidence and purpose in the midst of a thousand contradictions; to pursue an indomitable way against a world in arms, and the path of our pilgrimage through this great and terrible wilderness, notwithstanding the hiss of the serpent and the arrow of the Amalekite.

R.R.

LOGOS

UPHOLDING THE PURITY OF
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From the Editor

Diagnosing A Disease

There is no doubt that Ecclesial problems are on the increase. We live in a sick world, the ills of which are infectious, so that we are not immune from them. Our communities experience troubles, and are subjected to pressures, that once would never have concerned them. For example: domestic problems, sometimes leading to the sad breakdown of family life, are on the increase; there are growing demands on the part of some for a more casual, liberal attitude to the standards of the Truth, and impatience shown at the imposition of restraints that were once accepted without question; in some quarters basic doctrines are being challenged, and attempts made to superimpose wrong ideas on the principles of the Truth; in other parts, the confidence once shown in prophecy has been weakened by a flood of "new" interpretations of the Apocalypse, and other sections of the word (usually clerical ideas rehashed in the terms of the Truth); there are demands for toleration in fellowship of some who would be better helped through the exercise of discipline; there is the abandonment, in some centres, of standards of dress that were once the hallmark of Christadelphian deportment — sisters refusing to wear hats, or brethren demanding the right to appear before the Table dressed casually; there is the specious claim that work must be distributed among all, even those not properly qualified to perform it; there is the weakening of our witness to the world through incompetence of exposition; there is the imitation of worldly trends in some meetings, aimed to stimulate emotionalism by the adaption of hymns to "catchy" popular tunes, accompanied by the strumming of a guitar; an attempt to give an aura of "piety" to entertainment by introducing Bible words without real power.

The motives of those who introduce these variations doubtless appear right in their own eyes. In any case, we do not call them in question. But to us these trends are the symptoms of a serious disease. Most recognise that something is wrong. The general indisposition of the Body is evident to many. There is a strong feeling among brethren that all is not well with the Ecclesias! a widespread sense of dissatisfaction with prevailing conditions, and a genuine desire to put matters right. But the primary step towards doing that is first to recognise what is wrong.

What is wrong with Ecclesias?

To use a medical term, they seem to be suffering from acute anaemia: a lack of virility; shown by a readiness to capitulate to worldly pressures. These are "perilous times" as Paul warned they would be (2 Tim. 3:1). Material prosperity has multiplied the interests that compete with the Truth. Brethren today have more money to spend, and more ways of occupying their time than was the case a generation ago. The strains and stresses of modern living create demands for relaxation and self-indulgence that tend to crowd out the self-sacrificing requirements of the Truth, and its claims upon our time and energy. Many find themselves either too busy, or too tired, to personally study the Word, or properly perform their Ecclesial duties. Their way of life is fully occupied with getting and spending, and they soon become deluded with the dazzling prospect of financial affluence. So the world rubs off on to those called to separateness through the Truth. Then the Truth becomes only one of several competing interests and is crushed out by the urgent demands of other things that force their attention upon us.

As is the case in the world, so it is within the Brotherhood: a spate of domestic problems are plaguing members and Ecclesias more than ever before. This is an age of cheating, disloyalty and selfishness, so that "iniquity abounds, and the love of many waxes cold" (Matt. 24:12); a time even, when sometimes "parents, and brethren, and kinsfolk and friends" betray those who make a stand for truth (Luke 21:16). Christ warned that the same problems that disturbed those living when the Mosaic Age reached its end, would likewise affect the Ecclesias of the last days of Gentile times.

They are the symptoms of an inner illness that is more serious than appears on the surface. There is need to clearly see this and

seek a remedy. But where best to do so? In some quarters there is a strong tendency to apply a curative that is bound to fail. They set out to solve the problems by providing for a variety of fleshly tastes; or aiming to make the meetings more interesting than instructive: more appealing to the flesh than uplifting to the spirit; or by lowering standards, so as to lessen the demands made on human nature, and so attract greater numbers. Today, more emphasis is given to social activities than ever before; youth is catered for to a greater degree than previously; mere attendance at meetings is sometimes viewed as an end in itself; the need to grow in understanding and restrict one's activities to walk the pathway of morality leading to the Kingdom is sometimes played down.

Christ never laid down the foundation of Ecclesias as a social experiment. They did not come into existence to provide for present wellbeing, or for the comfort of its members; but by personal sacrifice to draw them closer to God. He revealed by precept and example a clear line of demarcation between service to God and to a world that knows not God; a way of life that is Truth-centred from one that is Man-centred.

Where that separating line is confused, the distinction between the Ecclesia and the world will become blurred. The Truth will then become only one of many fleeting interests rather than the dominating motivation and real life of the individual.

Normally, when interviewing a patient, a doctor will take his temperature. Our temperature, as regards the Truth, can be taken in a variety of ways. Where it is normal, we shall be found rejoicing in the Truth, and cheerfully surmounting the problems that are incidental to our calling, and which can hinder our service. If it is not normal, it will be shown in the fever of faithlessness that will affect us. We will find ourselves in a disagreeable and captious mood. We shall isolate ourselves from the meetings; we shall agitate against proposals of study; we shall lack the virility to develop a more vigorous attitude of faith; we will allow domestic or business problems to divert us from Ecclesial responsibilities; we will not be present at the study classes; nor enthusiastically support the proclamation of the Gospel. When that is the case, our spiritual temperature is irregular. We are in a bad way.

The doctor might enquire as to our appetite. We confess that we are off our food. This, too, shows that something is wrong. A person in health has an appetite — he has regard for his meals, and

enjoys them. This applies to both babes and adults: to the contents of the feeding bottle (the milk of the word) and to the solid food on the plate (the meat of the Word). We need the proper intake of food. Jeremiah declared: "Thy words were found, and I did eat them, and Thy word was with me the joy and rejoicing of my heart" (Jer. 15:16). David wrote: "How sweet are Thy words unto my taste? Yea, sweeter than honey to mouth"; "I opened my mouth and panted: for I longed for Thy commandments" (Psa. 119:103,131). However, we need the proper food, with a satisfactory intake of vitamins. There is too much deep frozen food today, to many "take away" food shops; too many sweets that tend to destroy the taste for meat and vegetables. So it is in the Truth: too much superficiality; too many "instant" religion recipes; not sufficient mastication of solid food. Paul warned of this: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God" and he urged them to partake of the meat of the word "going on unto perfection" or maturity in Christ (Heb. 5:12-6:2).

What, then, is the cure? It remains, as always, in the power of the Word. Some years ago, when we visited England, our efforts with one Ecclesia were reported in the *Ecclesial Intelligence* in the following terms: "During the past week, Brother H. P. Mansfield has ministered to this Ecclesia; we are pleased to report that there is no serious case of sickness among our members just yet". The Recorder, of course, did not mean what we read into it. However, recognising the humour of it, we wrote the Editor drawing his attention to the statement with the comment: "Should any illness develop among members due to our ministrations or those of anybody else, may we suggest that the prescriptions provided by Dr. John Thomas be used as a corrective".

We still believe there is need to get back to the writings and spirit of the pioneers. It is faith developed by the Word, plus individual initiative, dedication and courage that will act as an effective antidote to the latter-day disease of apathy that is attacking Ecclesias. The Truth is the medium that Yahweh has provided for the sanctification of His saints. Accordingly, Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17). Only to the extent that members have personal contact with this Divine provision for their sanctification will its power work in them to build up their resistance against the spiritual

disease that is rampart today. The writings of Brethren Thomas and Roberts when used in conjunction with the Bible, can help immensely to develop faith. They not only set forth sound, Truth, but also express it in virile language that stimulates and goads. We owe it to ourselves and our Ecclesia to become a stimulating unit in its midst.

The Meeting is where we meet for worship, but the home is where its power of Truth should be revealed in its greatest extent. We need to make our home an oasis of the Truth, drawing closely together the individual members of the family, and establishing their relationships on the firm foundation of God's Word. This requires personal impact with it; and there is no better guidance in its understanding than is found in the expositions of our pioneers. With the aid of such, faith will develop, and with faith will come the strength to resist and overcome the virus of worldliness that is attacking our members.

To that end there is need to place ourselves under rigorous scrutiny to ascertain how serious is the malady in our own case, for a virus can attack without one being aware of it. Is our love for the Truth dwindling? It is not difficult to determine if this is so. What would indicate this? If we have no desire to remember God, and no will to heed His wishes; if Bible reading is neglected, or prayer is no longer a need; if we find the meetings unattractive, or lose interest in their labours for the Truth. If such be our attitude, we may be quite sure that our love for Divine things is on the wane, and that it is time that we took ourselves very seriously in hand.

In such a case, what is the remedy? It is to regain our "first love" (Rev. 2:4-5). What first created it? Was it reading the literature of this atheistic, God-defying world? Was it what we learned at the theatre, from the television set, or over the table at the homes of worldly friends? We know that such was not the case. Our love for the Truth came as a result of denying ourselves these things through the impact of God's Word, and the companionship of those who love Him. It was when our enthusiasm for the Truth was roused by the keenness of others, and when the discovery on our part of hidden treasures in the Word excited our interest. By those things we realised that faith and love were strengthened.

If our love for the Truth is waning, and we want it revived, we must repeat the process. The Book is all-sufficient for that purpose. There is no other way. And the quicker we resort to the

remedy the better for us. Delay can be fatal. As in the natural, so in the spiritual: many a disease becomes incurable through neglect.

Salvation is a personal matter, and we each need to carefully examine ourselves as to our spiritual health. Then, with careful appraisal of our true condition, a recognition of the symptoms for what they are, we need to take whatever remedial steps are necessary. The effect of this will be seen in a renewal of interest in the Truth, a more vigorous, personal witness to its requirements within as well as without the Ecclesia; and a healthier spiritual atmosphere in the meeting of which we are a member. Each one can play a very real part in uplifting an Ecclesia, in making it a healthier, more virile Body. And in view of the clear signs that Christ is at the door, let us open our hearts to him now, lest at his coming he has no heart for us.

J. P. Mansfield

Book Review

Blood of Christ — Bro. R. Roberts

That the Christadelphian doctrine of atonement differentiates us from any other religious sect, is a well known fact. Christadelphians are distinct and separate in their interpretation of God's plan of reconciliation and redemption.

Many books have been written on the atonement but generally most of these are based upon Bro. Roberts' 31 page pamphlet, *The Blood of Christ*. Its pages are easy to read, yet challenging to understand; and its profundity is evident inasmuch as every sentence expresses thoughtful principles relating to God manifestation in flesh, and our salvation.

Basically the book comprises a series of questions and answers which form the natural divisions of thought, rather than chapter divisions.

Bro. Roberts defines the four main problem areas: (a) The "cool" moralist; (b) The "red hot" salvationist; (c) The substitution theory; (d) The clean-flesh theory.

He exposes errors logically, and by an appeal to Scripture. The *blood, body, and death* of Christ are placed in their correct context, by giving equal importance to all three as scripture clearly reveals.

The book also illustrates the "shadow institution" of the Law, explaining how this relates to Christ; again through a series of questions and answers. The book therefore becomes a challenge. One is moved to consider and reason upon these questions, before actually reading the answers.

They are: 1. Why did God require sacrifice to be offered at the hands of those who approached Him? 2. What does blood represent in scripture? 3. Why could not the blood of bulls and goats take away sin, seeing the shedding thereof was as much an acknowledgement of sin on the part of the offerer as the man who comes to God through the shed blood of Christ? 4. How was the righteousness of God declared in the crucifixion of a sinless, perfect man? 5. What did Christ inherit from his mother? 6. What three "options" did God have at the fall in Eden and which did He choose? 7. Could not God's plan of redemption be achieved by the sacrifice of (a) a sinner, or (b) an angel? 8. How can God permit us to approach Him without compromising His righteousness or His greatness? 9. What is the condition of forgiveness? 10. What did Christ achieve in his death? 11. How could Christ, with sinful flesh, be sinless? 12. What paternal characteristics did Christ inherit? 13. In what sense did Christ come in sinful flesh? 14. Did Christ have an advantage over men in being God's Son?

This small booklet needs to be read slowly and repeatedly for maximum benefit. But what of personal development? It shows to us the abounding grace and mercy of our Heavenly Father in His longsuffering towards sinful mankind; it helps us to understand our insignificance in relation with God Almighty, and our desperate need of forgiveness; it develops in us a need to become closer to God as we understand His purpose more clearly. The *Blood of Christ* convinces us that God's magnificent plan of reconciliation could never be of any human origin because of its sheer beauty and simplicity, and its incredible ability to be a dynamic moral force in our daily walk.

Sis. J. Mansfield (Vic.).



Yahweh's Majesty In Storm and Thunder

At a first glance, there appears nothing unique about this Psalm; in fact, it seems rather commonplace. Examine it a little more closely, however, and one is moved to exclaim in wonder with Paul: "O the depth and the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33). We therefore suggest that before you continue with this article, briefly read the Psalm; see if you agree with our comment above. Then study it closely to discover its hidden and beautiful significance.

The Composer And His Circumstances

It is a Psalm of David. But under what circumstances was it composed? We would suggest early in his life when, as a thoughtful shepherd-boy, he not only pondered the marvellous comfort of Divine guidance and help, as expressed in the Shepherd Psalm (Psa. 23), but now expresses his admiration of Yahweh in this Storm Psalm. He observes the storm-clouds gather; he hears the peals of thunder, he sees the gleaming flashes of lightning; and with the rest of creation crouches in fear at the presence of the God of storm.

For in the face of nature's might all creation is humbled.

But the storm passes; and animals, birds and men emerge from their various shelters. In the heavens above the sun shines forth cheerfully from a blue sky; and joy and happiness reigns as nature smiles.

The Psalm describes a storm, seen and felt by David as it struck inland from the Mediterranean in the north-west, roared its way over the land, figuratively brought shuddering fear to the mighty cedars of Lebanon, and rapidly swept south to expend itself in the wilderness of Kadesh and the Negev (vv. 6,8).

Storms display the majestic might of Yahweh. Man's power is ineffectual in the face of earthquake, hurricane or the fury of flood. He cannot control the raging of the sea, the shaking of the earth, or the velocity of stormy winds. At such times he is compelled to run for shelter, and hope that his possessions escape the worst ravages of nature's anger. The peals of thunder, the flashes of lightning, the fury of wind, the roaring of waves are expressive of Divine anger causing helpless dread and fear to dominate all creation: "He causeth it to come, whether for correction, or for His land, or for mercy" (Job 37:13). As David remarked: "Yahweh sitteth upon the flood" (Psa. 29:10).

David meditated upon this theme as he observed a violent storm, and wrote of it.

The Psalm As Prophecy

But this Psalm is more than a description of a storm of nature. It is prophetic of a political tempest, that is going to break over the Land in the last days, sweeping down from the north. Ezekiel saw and described it, but in more prosaic language:

"Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land; thou, and all thy bands and many people with thee".

So declared Ezekiel of the political and national storm that is described as Armageddon (Ezek. 38:9).

Gog will be destroyed at Jerusalem; but that will be only the beginning. The storm of the future is going to sweep throughout all the lands of the Gentiles, bringing devastation to all man-

kind, causing them to crouch in fear and trepidation.

To see more clearly the prophetic aspect of the Psalm, notice the first and last verses:

"Give unto Yahweh, O ye mighty, give unto Yahweh glory and strength" (v. 1).

"Yahweh will give strength unto His people; Yahweh will bless His people with peace" (v. 11).

Now observe how the angels echoed the sentiments of this Psalm when proclaiming the birth of the Lord: "*Glory to God in the highest; on earth peace and goodwill towards men*". The first must precede the second. Christ is first King of righteousness, and after that King of Peace (Heb. 7:2). The wisdom from above is "first pure and then peaceable" (James 3:17). The Psalm describes first glory to God and then peace on earth.

Now consider how the thunder of Yahweh's voice clears the air, and makes for peace. The term "voice of Yahweh", suggestive of thunder (v. 3), occurs seven times in the Psalm (vv. 3,4,4,5,7,8,9). Can we place these seven thunders so as to put them in their proper prophetic context?

Yes, we can!

John, on the isle of Patmos, heard seven thunders. He records:

"And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not" (Rev. 10:4).

Those seven thunders, in their antitypical application, will comprise the judgments that follow the destruction of Gog at Jerusalem, and which will bring the whole world into subjection to Christ. Following David's ascen-

sion to the throne in Jerusalem, he conducted seven campaigns which ultimately brought all surrounding nations under his control. He transformed his kingdom into an empire. His wars in that way foreshadowed the sevenfold thunders of judgment that shall be heard when Christ "rebukes strong nations afar off" (Mic. 4:3). In that day the "nation and kingdom that will not serve him shall perish" (Isa. 60:12). As with the stone smiting the image, the first onslaught will fragment the united metals but the subsequent judgments shall grind them to powder which the wind shall carry away (Dan. 2:35). The sum effect of the storm that shall sweep down upon the earth from the political heavens, will ultimately bring all nations subject to the Lord's rule.

It will consummate in Yahweh reigning as King throughout the earth for the Millennium, and establishing therein Divine strength and peace for His people. So the Psalm commences with proclaiming glory to God in the highest, and terminates with peace on earth and goodwill towards men (vv. 10-11).

Verse by Verse Notes

A Call to Worship — vv. 1-2

As peace is first pure and afterwards peaceable, so there is a call to worship in order to enjoy the fruits of Yahweh's providence. It is significant that the Septuagint identifies this Psalm with the eighth or last day of the Feast of Tabernacles: a Festival that foreshadows the Millennium. The eighth day was the "great day" when the Lord called the people to worship as recorded in John 7:17. See also Lev. 23:36. It is also relevant that after delivering Jerusalem, Christ will proclaim an ultimatum to the nations calling upon them to

submit to his rule and worship. Time being provided to permit of them accepting or rejecting that offer (Rev. 14:6-7), the judgments of God will roar forth seven times (Rev. 10:4) bringing all mankind subject to Christ (Rev. 14:8-11).

VERSE 1

"Give unto Yahweh, O ye mighty" — The Hebrew is *Bne Elim*, sons of the mighty ones. This is a title given to the immortal angels (Job 38:7), a position to be shared by the approved in the age to come, when they shall be made "equal unto the angels" (Luke 20:36). In view of the prophetic significance of this psalm this call represents the judgement of the saints at the coming of the Lord.

"Give unto Yahweh glory and strength" — The appeal is to acknowledge Yahweh's attributes of glory and strength which are supremely His (see Deut. 32:3; Psa. 68:34; Luke 17:18; Rom. 4:20; Rev. 14:7). Those nations that respond to this appeal will escape the ravages of the storm.

VERSE 2

"Give unto Yahweh the glory due unto His Name" — This Christ did (Jhn. 12:28; 17:6,26), and saints should do. They are called out of the Gentiles "a people for the name" (Acts 15:14); and they give glory unto it by building into their lives the Divine characteristics manifested in the Lord Jesus Christ. The Hebrew is more direct: "The honour of His name". This is expressive of the various characteristics of the Name (Exod. 34:6-7), summed up in the declaration of Paul: "Behold the goodness and the severity of the Lord" (Rom. 11:22).

"Worship Yahweh in the beauty of holiness" — This is better rendered, as with the RV margin: "in holy array". In Mosaic times, the priests were dressed appropriately for purposes of worship. This entailed proper and careful preparation to meet Yahweh's requirements. The form of dress was not subject to personal preference, or of a fashion conveniently pleasing to the worshipper, but in strict accordance with the requirements of Yahweh. The priestly garments were designed for "glory and for beauty" (Exod. 28:2). Every portion of them, every colour used to beautify them, the very order and arrangement of the gems on the shoulders and the breastplate of the High

Priest, were significant and meaningful. The garments as a whole, shadowed forth the office and ideal set before the High Priest as Yahweh's prime minister. They were designed to symbolise his characteristics as well as the mediatorial duties of the priesthood. The High Priest in Israel foreshadowed the standing and work of Christ as High Priest after the order of Melchizedek (Psa. 110:2), whilst the lower priests, clad in their special garments speaking of righteousness, foreshadowed the calling of saints (1 Pet. 2:9). To worship Yahweh in holy array, is to do

so in a manner entirely acceptable to Him, fulfilling every requirement of teaching, dress and deportment as laid down by His word. No casual approach to Him and His worship will be found acceptable to Him. There is need to both love and fear Yahweh. This requires a joyful performance of His will, and a deep respect for His standing. The "holy array" of this Psalm is the equivalent of the beautiful, symbolic marriage dress of the bride (Psa. 45:14).

HPM

(To be continued).

At A Sisters' Class

"Worship Yahweh in the Beauty of Holiness" (Psa. 96:9)

The beautiful appeal of this lovely Psalm presents a contrast to this Sodomite age, in which a world that flouts the will and worship of Yahweh has given itself over entirely to pleasure seeking. No doubt multitudes worship with lip service, but they do not resort to the Scriptures, to find therein, the means of true worship.

We claim to be His children and to understand what pure worship is. Let us ponder the subject and ascertain whether our worship conforms to Yahweh's requirements. The Lord declared that He seeks the worship of those who are prepared to worship Him "in spirit and truth" (John 4:23).

We can claim to honour Yahweh in ceremonial acts of worship, that are actually motivated by the flesh. Such worship is vain, failing to give honour to God. To worship Him aright we must recognise how high and remote is the Father, infinitely above our thought. His majesty is such, that we as creatures of the dust, can only approach Him in spirit, truth, and purity of life and that only through His spotless Son. True worship is a combination of thought and action. We offer up our adoration, and acknowledge his honour; but we must practise also that perfect law of works manifesting righteousness, Godliness, love, patience, faith, meekness. This purifies the heart and mind causing us to respond in psalms of thanksgiving. Such a life is acceptable unto the Father because He that sees all things recognises that He is being worshipped in spirit and in Truth. A faithful sister will remember the gracious appeal of the Psalmist — "O worship Yahweh in the beauty of holiness" and will endeavour to comply with this beautiful precept. Her mind will be suitably prepared to receive the impressions which collective worship affords. Quietness, and thoughtfulness will characterise her demeanour before the commencement of the meeting. Close attention will be given to the spiritual ministrations of prayer, praise and exhortation. Meticulous care will be exercised to maintain the standard of holiness which becomes those who worship the Father in "Spirit and in Truth".

Our attention in 2 Chronicles 16 is drawn to this: "Give unto Yahweh the glory due unto His name, for glory and honour are in His presence, strength and gladness are in His place. Bring a free will offering and come before Him; "for Yahweh loves a cheerful giver". Prostrate ourselves in dedication unto him and "worship Yahweh in the beauty of holiness".

Beauty is *not* the outward apparel of costly array, but a Godly character which will reveal itself in a modest attire as a true sister in Christ, professing Godliness. "Favour is deceitful and beauty is vain; but a woman that feareth Yahweh she shall be praised" (Prov. 31:30).

A head covering is an essential part of our mode of dress in meeting demonstrating a principle of subjection. Worldly-wise women have almost discarded the wearing of hats, attending church services with their heads uncovered; but we realise the scriptural principle in covering the head, and must ensure the hats selected conform to the requirements of showing our subjection unto our husbands as unto Christ.

"Holiness", is separation from the world with all its lusts. God commanded: "Be ye holy for I am holy!" May we heed this warning whilst time permits, knowing our Creator has offered us "glory, honour, incorruptibility and eternal life" with an "inheritance which is incorruptible, undefiled and that shall never fade away". He invites us to become "heirs", of these things and by our conduct prove ourselves worthy to possess them.

Let us all then, young and old, worship in deed and in Truth and in the beauty of Holiness, and at the last, we who have striven to reflect that glory in this life will manifest the fulness of the glory of Yahweh, that we may enter in, and worship perfectly, in the courts of His holiness.

Sis. J. Elton (SA).

The Word Made Flesh

Difficulties will disappear if the verse is expounded in the light of the simple, direct facts of Scripture relating to it. Then, instead of it being a "problem" passage, it becomes expressive of the wonderful purpose of God in manifesting Himself to man.

Scripture Facts Relating To Christ

Christ, as the Scriptures abundantly reveal, was the seed of Abraham and David (Matt. 1:1), and did not exist until he was miraculously brought into being from a virgin of the house of David.

In what sense can it be said that: "In the beginning was the word. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth?" What are the facts to guide us?

It is a fact that the unborn, un-existent Christ was from the beginning in the Father's mind as a completed reality. It is also a fact that Christ was presented in Eden, in *word form*, as the basis of faith unto salvation — as the seed of the woman who should destroy sin.

It was Christ (still in *word form*) who was proclaimed to Abraham as the basis of faith unto salvation. So vividly did Abraham's faithful mind discern this presentation of his coming seed that Christ could say: "Abra-

ham rejoiced to see my day: and he saw it, and was glad".

Because of the existence of Christ (in word form) from the beginning Christ could say: "Before Abraham was I am (he)" (John 8:58). "And now O Father, glorify me with Thine own self with the glory which I had with Thee before the world was" (John 17:5). "Thou lovedst me before the foundation of the world" (John 17:24). These words were not spoken concerning spirit, but of the Son of God who existed in the Father's mind as a coming reality and was first presented to men in word form.

Faith In The Promises

Faith in the Christ-word enabled Moses to forsake Egypt for the riches which were to be bestowed by Christ when he became an actuality.

Because David believed that the Christ-word would one day be made flesh he put these words in the mouth of his seed who was to come: "Thou wilt not leave my soul in hell neither wilt Thou suffer Thine Holy One to see corruption".

Because David believed that the Christ-word was to be exalted from flesh nature to spirit nature he voiced the following: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool".

There never was a time when the Christ-word was not in active operation in the redemption of man. It was this great truth that enabled Peter to state that the spirit of Christ was in the prophets and further, in high figure, that Christ went by the spirit and preached to the "spirits in prison" "in the days of Noah," that enabled John to affirm that Isaiah "saw his (Christ's) glory and spake of him" (John 12:41) — that enabled Paul to say that — the Israelites partook of Christ in the wilderness (1 Cor. 10:3,4).

The Word Vindicated In Christ's Birth

In the fulness of time the Christ-word came into existence as a living being. The Christ-word was made flesh and the initial process in the operation was the bringing into existence from a virgin mother by the miraculous power of God, the long promised seed of Abraham.

As Mary's babe lay in swaddling clothes in the manger he did not fully answer to the Christ-word the beholding of whose glory gladdened the hearts of patriarch and prophet. He was only in the initial stage of many processes of development. He was only the Word made flesh in the sense that Christ, in whose person salvation was to be worked out, had actually been brought into existence — in the sense in which the aged Simeon, when he

took the babe in his arms, said: "Mine eyes have seen Thy salvation".

The Word, which was from the beginning, represented salvation actually accomplished in the person of Christ. This meant not simply a babe born. It passed beyond this to the Father manifested to Israel through the adult Christ first through flesh and later in the full glory of spirit nature.

As he lay in the manger he was he who was formed from the womb to be God's servant (Isa. 49:5). Thirty years of education had to elapse before he was proclaimed to Israel as Immanuel — the Son of God and their Saviour (John 1:29-34). During these years the spirit of God rested upon him and made him of "quick understanding in the fear of the Lord" (Isa. 11:2,3). God wakened his ear morning by morning (Isa. 50:4) — whether by Christ's own study of the Scriptures, or teaching conveyed through Mary and Joseph or by the direct operation of the Spirit matters not. The instruction was accomplished, possibly by all the methods suggested. Jesus was an apt pupil: "The Lord hath opened mine ear, and I was not rebellious neither turned away back" (Isa. 50:5).

His thirst for knowledge was manifest when he was twelve years of age. He was discovered in the company of the men who sat in Moses' seat listening to them and asking them questions. This he described as being about his "Father's business" (Luke 2:49). Thus he developed, increasing "in stature and wisdom and in favour with God and men," guarded at all times by the angels (Psa. 91:11-12).

John, his precursor, was told by God that when the time came for Christ to be made manifest to Israel the spirit should visibly descend and remain upon him. This was fulfilled as he rose from the baptismal waters engaged in prayer: "The holy spirit descended in a bodily shape, like a dove, upon him, and a voice came from heaven, which said, Thou art My beloved Son; in thee I am well pleased". John proclaimed him as the Messiah, the Son of God and the Saviour, on whom the spirit was bestowed without measure. From that time Christ in his works, "manifested forth his glory" (John 2:11), the glory as of the only begotten of the Father (John 1:14), and could say: "He that hath seen me hath seen the Father"; and the apostle John could say: "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth".

The Word Glorified

Later, the same apostle saw Christ (in vision) in power and great glory. In this vision he beheld him as the Word, (which was from the beginning) in bodily existence in spirit nature. In the day of exaltation the apostle wrote: his name is, "The Word of God" (Rev. 19:13) — the living

embodiment, expression, and personification of the Word which was in the beginning.

Christ could not possibly have been a merely natural flesh and blood product. Nor could he have been the pre-existent Son of the Trinitarians. He was the Word manifest in flesh.

He was first evolved or incepted in the mind of the Father as a coming reality. At this stage in speaking of him, the apostle says: "In the beginning was the Word, and the Word was with God and the Word was God". Later his begettal and his mentality, produced by the influence of God upon his mind, were of God. At adult age he could be spoken of as the temple of God, not only because of his reception of the impress of the divine mind by education, but because God by His unstinted spirit dwelt in him, spoke through him, and worked through him.

Because of his submission to his Father's will in the days of his flesh he was raised from the dead and exalted to his Father's nature. He was then no longer the Word made flesh, he was the Word made Spirit.

These are the simple facts of the matter as set forth in the Scriptures. They tell us of no pre-existent Son such as the Churches teach. C.J.

The Challenge

It is an apostolic command that we "be not conformed to this world" (Rom. 12:2), and this command can only be obeyed by being carried into all our relations as regards the spirit in which we act, and the objects for which we live. This will decide many questions for which there is no specific answer in Scripture — forms of entertainment as well as other things. Thus decisions will be reached by the simple enquiry: Does it conform to the world or to Christ? The answer must govern our actions to fulfil the apostolic command.

The Bank of Heaven

The banks are offering most generous inducements to lodge money with them. But no bank can offer the return equal to that of the Bank of Heaven. Therefore "lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal; for where your treasure is your heart will be also" (Matt. 6:19-20).

You need no cash deposit;
You have no fees to pay;
No signing, and no statements —
 This Bank's not seen that way

Accounts are automatic:
No Bank book — none of that:
'Invest' — just as you're able:
 You're in it, and that's that!

The interest's enormous:
To state — (I'll make so bold) —
It's out of all proportion;
 You gain a thousand-fold!

This may sound all like riddles;
It's nothing of the kind;
Relates to Jesus' teaching —
 The thoughts of His great mind.

Respond to His pure doctrine,
Do good — and lay up wealth;
Fill up your life with giving,
 'Twill bring you heavenly health.

It's name? *The Bank of Heaven,*'
Your heart it will enthrall;
Its management is perfect —
 The safest bank of all!



LOGOS COMMUNICATION

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS
NEAR AND FAR

Rebuke

"Having read your editorial in the September *Logos* I thought I would send you a line of encouragement to come out and be separate. I did advise you to do so some fifty years ago when you first commenced *Logos*. Your dear father acknowledged that it was the right thing to do, but said he was too involved.

"If he was too involved then, you are a hundred-fold more so today. I am supplied with tapes showing this, including your many Bible talks, among them those from Glenlock.

"I don't quite understand your type of fellowship. Surely all those who attend the Bible School are not all believers of the true doctrine left on record for us by our brother John Thomas?

"Your editorial referred to one ecclesia crasing the name *Christadelphian*, I would that all who hold these pernicious doctrines would take some other name. Only those who believe the Truth unearthed by our pioneers are worthy of the Name *Christadelphian*.

"It is all very subtle, but the day of reckoning is near. The righteous judge will look on the thoughts and intents of the heart and will give just judgment. According to Bible teaching, the Truth has been with the minority, it

won't be found in large numbers.

"I write this letter in kindness, wishing I could do more towards keeping the doctrine pure, as Paul exhorted Timothy". — P.F. (NSW).

(We believe and advocate that fellowship should be limited to those endorsing the Statement of Faith; and that is the practice of the Ecclesia with which we are associated. However, it is sometimes necessary to bear with some who through misunderstanding or ignorance have embraced false teaching, whilst attempts are made to reclaim them to the Truth. This, also, we aim to do. We cannot understand the motives of those whom you allege when away from their home Ecclesia will fellowship with those which openly and clearly reject the Truth. But they act as individuals hiding the fact from their Ecclesia. Or perhaps it is done in ignorance. Certainly it should not be permitted when known. We recall your exhortation of over fifty years ago, but do believe that the stand we take on fellowship is in accordance with the Word. We are not prepared to fellowship heretics, and never have done so as you know. Furthermore, you must agree that the attitude in Australia of both Ecclesias and Brethren towards the

teaching of our pioneers is much sounder than was the case fifty years ago, so that the witness of "Logos" has not been without effect. The existence of the Bible Schools, and they are based on the BASF, the numbers attending and the form of instruction are evidences of that. There is a day coming when we will see "eye to eye" (Isa. 52:8) — Ed.).

Necessary Prelude To Peace

"We have read with sympathy and understanding your Editorial in the November 1985 issue of *Logos*, which contained the principle that Ecclesial peace is only possible as 'the effect of righteousness'. This has prompted us to write you because this Ecclesia has experienced an unfortunate example that bears upon that principle.

"This Ecclesia has indicated its refusal to fellowship (including the breaking of bread) with known errorists, for to do so would be to condone and share their error (Ref. 1 Cor. 10:16,17; 2 John 7:11; 1 Cor. 5:11; 2 Thess. 3:14; 1 Tim. 6:5; 2 Cor. 6:14,15 etc). Unfortunately, the lines of demarcation between light and darkness that were clearly established many years ago by a number of Ecclesias in our area, are now being blurred and uncer-

tain to some. In consequence, we have resisted the concept that it is permissible to break bread with known errorists at a third Ecclesias which is willing to receive such; nor will we agree to condone or promote brethren into such a position at those Ecclesias where they may be compromising the truth by so doing — even if this means that we may not be able to co-operate with that Ecclesias.

“We will continue, God willing, to contend against such philosophies as that the breaking of bread is not fellowship unless the participants are of one mind; that it is allowable to meet with errorists because some Ecclesias in the first century retained the Balaamites, Jezebelites and the Nicolaitanes — despite the Spirit-directed condemnation of them and the removal of the lightstands when they failed to change. The Scriptures are quite clear that there must be no fellowship or breaking of bread with errorists. To do so is to ‘bid them God-speed’ and to share in their error.

“As you have said, there can be no peace unless the conditions for it are evident. Unity is unity of faith. Peace, harmony, fellowship can be established only where the Truth is held in purity and its standards zealously preserved”. — K.C. (Yagoona Ecclesias).

(There is need for Ecclesias that endorse common principles of doctrine to close their ranks as much as possible in this time of the end; otherwise the future of some will be jeopardised. There are Ecclesias with which mutual co-operation is made compa-

ratively easy; others, because of a deviation in policy, make it more difficult. True unity requires mutual respect and the upholding of accepted doctrines of Truth. Where that is found, there is need to “pursue peace”. There is solemn warning in the words of Paul. See Gal. 5:15 — Ed.).

Oz
“February/March of 1986 will witness the launching of a new national Christian magazine, designed especially for the youth of Australia. The magazine will be devoted to sharing and exploring the interests and concerns of young Australian Christians today. Known appropriately as *Oz*, the magazine will look at the areas which interest youth, and will give young people the chance to voice their concerns and expectations for the future. It is designed to be an interdenominational magazine and will be concerned with young Australian Christians as a whole” — J.G. (Qld. Promotor).

(A copy of the magazine sent us shows how bankrupt of spiritual virtues are so-called “young Australian Christians” if this is a sample of what interests them. There is no attempt at expounding the Bible; one reference alone is quoted, and that incidentally. The bulk of the magazine is devoted to exploiting guitar playing, rock and roll music designed to stimulate the “Jesus Movement”; and similar crazes, illustrating how far the church has drifted from what even it once stood for! This, apparently, is the spirit

that governs the so-called religious world of today. The tragedy is that sometimes young people within Ecclesias attempt to imitate it. They imagine that to become excited with music, to “feel good” with its rhythm is to “get religion”. So inebriated they develop no hunger for the word with its sober impact upon the mind. How greatly we all need Christ — Ed).

Taking Heart

“We do enjoy the articles in *Logos*. The labours of both you and your co-workers are greatly appreciated by those of us who take heart in the Truth revealed in the Holy Word of God. The days are dark, and so are the minds and hearts of people who have not been enlightened by God’s word. We are so thankful for our brethren who labour so diligently to keep God’s Word glowing within the Body, and challenging those without” — L.V.H. (USA).

(The days are certainly dark, and we need to strengthen our hearts. However, we have such privileges granted us in the Truth, that it is not difficult to do so even under present circumstances. Isaiah has some wonderful words of encouragement to offer: “Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light let him trust in the name of Yahweh, and stay upon his God” (Isa. 50:10). Sometimes, when the darkness is intense around us, we have to do just that — Ed.).

Free Copy

"Herewith is my *Logos* Order Form marked Free of Charge. We are grateful to you for rendering this service. For a number of years I have been receiving Bible literature from *Logos* Publications without cost, and have been helped by these pamphlets.

"Actually I would like to send you some money, but I can only do so in pesos. Other than that I cannot send money out of this country. I will discuss this with Bro. J.R. who is in Manila. Meanwhile, *Logos* is most valuable to me; very precious and a great help in my daily reading of the Word of God" — V.A. (Philippines).

(We are deeply encouraged by your comments; they stimulate us to maintain this service. Those of our readers whose liberality makes it possible to send you and others these free copies, will also appreciate your comments. We do require that all who receive free copies apply for them each year — Ed.)

Appreciation

"I have certainly appreciated many of the articles in *Logos* since I began receiving it in 1980, especially the usually gentle, yet firm and constructive advice given in the *Communications* Section, and for the words of warning in the various Editorial. May Yahweh bless your continuing efforts in His service in these last days, and may our Lord soon return. Please accept the enclosed donation to be used as you wish" — A.W. (SA).

(Your generous donation is appreciated and

materially assists us to maintain a service that extends to many countries of the world — Ed.)

A Longing

"Loving greetings in the bonds of the covenant, awaiting the consummation of our hopes. We have enclosed our subscription, and thank you and your co-workers for your continued labours in this field. We long and pray for the return of our Lord to establish Yahweh's glorious Kingdom" — D. & S.J. (NSW).

(The declining standards of the world, the violence and wickedness of humanity, and the abject aimlessness of most people in their vain search for satisfaction in life certainly induces an ardent longing for the coming of the Lord. We join our prayers with yours to that end — Ed.)

News From Kenya

"Thank you for your letter of 19th October. In reply I affirm that I am not in the Bereans, but retain membership with the CBM Central fellowship. Unfortunately Bro. Wekati has not. Therefore I am not able to obtain books from him, and would appreciate your continued help in that regard" — W.N.W. (Kenya).

(We had been advised that all brethren in Kenya had severed their fellowship with Central and turned to the Bereans. That, evidently, is not correct. We were misinformed and should have sought confirmation of the report. We are pleased to extend a helping hand to those who need assistance in the Third World, and shall be happy to arrange copies of

Herald of the Coming Age to be sent to you. Also, arrangements will be made to answer your question. According to information received from Bro. S.G.O. of U.K. the information fed to us regarding Kenya is not according to fact. It would appear that members of the Berean Fellowship travelled to Kenya claiming "the most outrageous allegations against the Central Fellowship". Playing upon the mistaken zeal of local members they succeeded in dividing the forces of those who previously were united in the Truth. We had understood, from reports, that all in Kenya had followed that lead, but that is not the case as the letter from W.N.W. of Kenya quoted above shows. We are pleased that we were mistaken — Ed.)

Keep Fit!

"I acknowledge receipt of the parcel forwarded by you to me, and I say a big thanks to you for your response to my request. We particularly appreciated the copies of *Jehovah's Witnesses Refuted by the Bible, and Israel, Russia and Armageddon*. I have given some of these to my brother in isolation at Oya State, Nigeria, and to a friend of mine who has shown considerable interest in our *Glad Tidings Magazine*. I pray that this may bear fruit.

"May the Lord rain His blessings on you and other members of His household, so that you can continue in His grace till the return of our dear Lord Jesus Christ. Keep fit, and continue in your good service. Fraternal greetings to members in your country" — E.O.E. (Nigeria).

(We are glad to be of ser-

vice to you, and rejoice to co-operate with you in this work. We try to keep spiritually fit, not worrying unduly about the physical side of things, but looking forward to the greater health of life eternal — Ed.).

Observations

"My thoughts and prayers are often with you as I read *Logos*. I have often thought of writing a few words to express some form of thanks, but circumstances and time have not permitted me until now. I always enjoy the articles by Bro. J. Ullman, who has a simple, direct, straight-forward manner of expressing himself. His words are always weighty and powerful, charging my mind with the seriousness and warnings of Scripture. Such articles are much needed as causing us to take heed and lay to heart the terror of the Lord, that we might learn to serve Him with holiness and reverential fear; for He is indeed a consuming fire.

"Bro. Bruce Philp also writes with a lucid and dignified pen. His articles I always appreciate, but in a different way. His seems to be mind-expanding and humbling in their effect causing me to feel the wonder and beauty of the Truth as it is in Jesus. After reading his articles I am always left with a humble impression in my heart of the eternal wisdom and exorable hand of our Father in heaven. How great He really is! High above human thought, worthy to be feared, adored, by all His hands have wrought!

"There are other articles which are very good also; and I am sure that you receive many letters com-

mending them. Thank you for your part in this work. I always enjoy reading your Editorials. May Yahweh give you encouragement and strength to labour stedfastly till the end — even to His heavenly Kingdom" — B.M. (NZ).

(Thank you for a thoughtful and stimulating letter. I am sure that the contributors to the articles in "Logos" will appreciate your observations. Certainly the Word can inspire the pens of those who think upon it. And how privileged we are to do that — Ed.).

A Religion That Makes Sense

"I am doubtful if I paid my subscription for *Logos*, so have enclosed a cheque for \$50. Please take out what I owe, send me 1000 copies of *A Religion That Makes Sense*, and put any surplus towards your costs. I appreciate the continuance of *Logos*, and your work in the Truth" — A.K. (Vic.).

(The leaflets have been sent, and we trust that your distribution arouses some interest in the Truth. Any applications for free literature that come to us as a result of such distribution is handled by us. We arrange for all such to receive monthly copies of "Herald of the Coming Age" for a period of six months — Ed.).

Brother Roberts On Divorce

"I believe that the inferences drawn by Bro. Wilson in regard to this subject is quite unwarranted. What few direct references Bro. Roberts make to the subject of divorce are consistent with his earlier comments. What he was opposed to was going

to law to obtain a divorce" — A.B. (Vic.).

(The scanty comments of our pioneers on this theme were made in context with the times in which they lived. Divorce was not then commonplace as it is today. Had they lived in such Sodomite circumstances as is revealed in modern domestic conditions, we are sure that they would have examined the subject more closely, and would have been more forthright in repudiating divorce and remarriage as legitimate for the sons and daughters of God. We believed similarly, until the very prevalence of divorce in the brotherhood forced a re-study of the whole matter. This has firmed our belief that the Lord did not provide for divorce and remarriage. Notice that whilst reference is made to divorce, nothing is said concerning remarriage. The seeming reference to it in Matt. 19 is amended by better Greek texts — Ed.).

An Old Friend

"I am always very pleased to receive your inspiring Magazine. I have been getting it since the first edition. I often think of how you and your Father took us 'around' and to the *Elpis Israel* Classes! That was many years ago. The way things are shaping in the world, it will not be long to the end" — W.B. (Qld.).

(What a pleasure to receive your brief note, and in thought turn back the clock to earlier years. With you, we earnestly desire the coming of the Lord, and the end of the present dispensation. What a change in the world since "Logos" commenced over 50 years ago! Even so, come Lord Jesus — Ed.).

Science and Revelation

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God” — Paul.

Science is frequently appealed to in arguments supporting or denying the Truth. However, faith demands that those who would please God in their worship “must believe that He is, and that He becomes a Rewarder of them who diligently seek Him” (Heb. 11:6). Not only does He exist, but, unlike scientific speculations, He is unchangeable in His ways and ultimate purposes (Mal. 3:6).

In reply to a reader who advanced scientific speculation against the Truth, Bro. Thomas argued that true science always harmonises with the Bible, since God is the Author of both. However, many theories current among men, in his day and ours, prove on investigation to be only “vain babblings” and “oppositions of Science falsely so called”. When man is confronted with the Eternal and Infinite all the theories of science fail to satisfy. We reproduce Bro. Thomas’ reply to correspondent G. J. Tisdale who wrote from Iowa, USA, on 13th June, 1860 — A.K.

God and True Science Agree

Our correspondent states: “If I have rightly understood your position, you repudiate science, and rely solely upon the Bible for your evidence”. Upon this we would remark, that “science” is all very well in its place, if it be true science, and not babbling about science. Truth natural and revealed, all originates from Deity. No sane man disputes this. Natural truth discovered and systematized by human observation and reason, is called *science*; and truth that cannot be discovered experimentally and inductively, but comes to us by the will of God through “holy men” specially moved to speak and write it by His spirit, is divine science, or system of knowledge, and called *revelation*. This is always the same.

Time changes neither its facts, purposes, testimonies, principles, nor reasonings. But not so with human science. What passes for science in one age, is repudiated in another. Hence the science of Paul’s age is an old wife’s fable in ours; and much of what now passes for first rate science, will be exploded in less than fifty years as the vain babblings of mere pretenders to knowledge.

Where Natural Science is Dumb

The natural sciences cannot expound “the things of the spirit of God”. The profoundest knowledge of chemistry, astronomy, or physiology, cannot answer the question “*What has God prepared for them that love Him?*” The answer to this question cannot be read “in trees, and stones, and running brooks”. All

nature is dumb and silent as the grave upon it. Plato, Socrates, Aristotle, Euclid, Archimedes, Galen, Celsus, Bacon, Leibnitz, Davy, Faraday, Gall, Morse, and a host of others devoted exclusively to science and philosophy, with all their principles and facts, could not thence approach within the shadow of a shade of "the things prepared". This is the testimony of Scripture; and therefore whatever speculators in science may say to the contrary, we believe it.

A person, then, may be as ignorant of what passes for science, as Balaam's most learned of all donkeys, and yet be able most intelligently and demonstrably to answer the question before us. All the prophets and apostles could do this, and have done it, but were nevertheless ignorant of what is called science in our time; but with all their ignorance of this they were better physiologists than any now extant; for none of these can demonstrate the motive power of the animal machinery called *man*; and he that is ignorant of this, is a mere quack in "physiology and the laws of health".

Whatever "theologians" may have done, the Bible has not "mistaken the nature of man's disease, but has well defined it, and prescribed a remedy which is the only true one, of which 'theologians' and the scientific are ignorant alike".

The Bible does not "promise future good to all," nor does science. Science teaches nothing about the destiny of nations and individuals. It is only pretenders to science, who set up for prophets with only a little learning for their stock in trade, who prophesy lies in the name of science, often "falsely so called". These "promise future good for all," and prophesy smooth things to soothe the flesh in the practice of abomination, and the rejection of the truth of God. The Bible testifies evil for every soul

of man who knows not God, and obeys not the gospel of Jesus Christ.

Immortality Promised But Not Possessed

It is no evidence of boldness or courage to profess faith in what all the world believes. With comparatively few exceptions, all the world *thinks* it believes in the natural immortality of man. Our correspondent, however, is truly "bold" in saying that "he can prove it!"* All the world and his wife have failed to do it, and have confessed the failure through the most wise and prudent of their sons. But this does not appal our Iowa friend. he can do what said parents, and all the rest of his brethren cannot! "Bold," indeed, is he! Truth, however, requires few words. If the natural immortality be true, the Bible, where alone true immortality is taught, will certainly teach it. We ask, therefore, but one plain and direct testimony from the Scriptures, declaring that man is naturally immortal. He is indeed a bold man, bold even to recklessness, that will undertake it; when such a passage is produced, it shall certainly be emblazoned to the honor and glory of the discoverer in the *Herald of the Kingdom and Age to Come*. All future generations will remember the name of G. J. Tisdale as the prodigy of the nineteenth century, whose "theologians" and philosophers, ethical and physical, he will have convicted of learned ignorance, and of the shallowness of a rippling brook in things pertaining to God.

Source of True Wisdom

In conclusion we would respectfully invite our correspondent's attention to the words of Paul, "the teacher of the Gentiles," whether scientific or barbarians. "Avoid," saith he, "profane, vain babblings and oppositions of science falsely so-called, which some professing have

* Mr. Tisdale claimed he could prove the natural immortality of man but stated he needed far more magazine space to do so. — A.K.

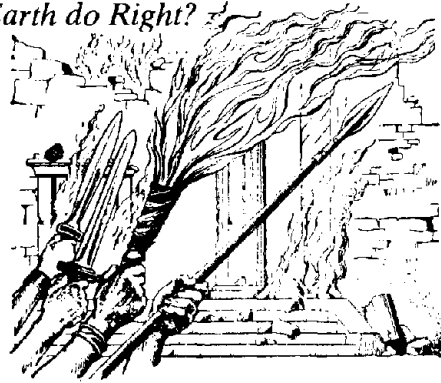
erred concerning the faith" (1 Tim. 6:20). Paul's interpretations were independent of science which he pronounced "false", when all the world protested it was the true wisdom. Paul declared that it was folly; and his judgment has been endorsed as true and altogether right by all the real lights of the science of today. His interpretations were true, and only true together; yet he knew nothing of modern science. We argue, then, that the truths of revelation are perfectly intelligible to all unsophisticated, unspoiled, childlike inquirers after them without any aid that "science" or the sciolists can afford; who pro-

phesy only in the words of their masters, whose "science" is a hash of facts, principles, and arguments plagiarized from the works of the thinkers and discoverers of the age, and unverified by their own experiment and observation. The mere man of science is a fool in "the deep things of God," in which the unscientific man of an intelligent faith is as the sun in the midheaven to a lightning bug compared to him. Our friend is welcome to the bugs, big and little, light and dark; give us the fools whose science is the word of God, which lives and abides forever.

J. Thomas

Shall not The Judge of all the Earth do Right?

Burnt Bricks of Babylon — Fires of Confusion



"I will punish the King of Babylon" (Jer. 50:18).

500 years after the Flood, a terrible departure from the faith occurred in the family line of Ham; Yahweh acted to maintain the continuity of the faith in that of Shem; displaying principles of judgment and mercy.

"Look From the Top of Ararat"

Genesis 10, 11 survey the 427 years after the Flood, to the death of Terah, the father of Abraham.

What had Noah and his descendants been doing during those first four centuries of the new world?

In fancy let us stand on the heights

of Ararat. We watch the procession of man and beast wending its way from the presence of the Altar to the lower levels of the mountain. They fade into the distance, and are lost to view. The Altar is lost to *their* view.

Three hundred and fifty years pass by. Where have they gone? What response of gratitude now springs from the human heart? What remembrance of the Altar remains? Let us go and see!

In fancy, we are some 700 miles to the *south-east* of Ararat; in the midst of a multitude whose religion, man-

ner of life, and language, bears no resemblance to that of Noah.

The Name of this place? Babel! Or, as men would later know it, *Babylon* (*Confusion*). In this city the Covenant of the Bow, the Covenant of Peace, the Altar of Noah are forgotten.

But is what we see at Babel the whole story?

In fancy, we move nearly 700 miles to the *south-west* of Ararat. There we find a little community whose religion, manner of life and language are identical with that of Noah.

The Name of this place? Salem! Or, as men would later know it, *Jerusalem*. In the city of Salem (*Peace*), the Covenant of the Bow, the Covenant of Peace, are honoured. They maintain the way of the Altar.

Between the two cities is an impassable desert. Between the two ways of life is a great gulf fixed.

The Death of Noah

But why are the faces so obviously touched by sorrow? They mourn the death of Noah.

For 350 years since the Ark rested upon Mount Ararat, he has led the family. But now Noah has fallen asleep in death.

Shem is the senior member of the family and becomes the faithful leader. His is the task of stemming the evil influence of the plains of Chaldea. Oh what a King of Righteousness and King of Peace is he! The Truth shall prosper in his hand!

In joy we return to the solitude of the silent witness of Mount Ararat. It has now become a Throne of Judgment.

The "*right hand*" of the Judge is the side of acceptance, the "*left hand*" that of rejection (Matt. 25:33).

In the migrations away from the foot of Ararat, a geographical parable of judgment has been displayed. On the "*left hand*" is Babylon, with the curse of rejection upon it. On the "*right hand*" is Salem, with the blessing of acceptance upon it forever.

The Seed of the Serpent

Those saved by the Flood were faithful. But this fact did not guarantee the future conduct of their descendants. Bro. Thomas sums it up in *Elpis Israel*:

"Thus was the mingled seed of Seth and Cain exterminated from the earth. Cain's race became utterly extinct, and those only of Seth remained, who were upright in their generations, and walked with God. The distinction of seeds was temporarily suspended. The generation of vipers was extinct; but sin in the flesh survived — a principle, destined in after times to produce the most hideous and terrible results".

These terrible results have been displayed throughout succeeding millennia in the system which had its origin in the plain of Shinar (Gen. 11:2). The Name it bore — Babel (*Babylon* — Gk) is its name to the end.

Against Babylon the Great (Rev. 17:5) in its latter-day form, now taking shape in Europe (Rev. 17:12-14), "the man of the dart" is ready for the conflict — the outcome certain!

There is no mercy for Babylon, because it has deliberately pursued its own way in defiance of "God's Way". "*It shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation*" (Jer. 50:9). These words are true of the silent ruins in the wastelands of Iraq today, and true of the day soon to dawn, of the modern Babylon on the banks of the Tiber in Italy.

Salem — Place of Acceptance

In Salem, Noah's son, grandson, great-grandson and great-great-grandson rejoicing in the faith, 400 years after Noah's Altar offering of sacrifices.

The following four direct descendants were dead in Chaldea, their life-spans having been drastically shortened! Terah, the ninth generation from the Flood, came to Haran from Chaldea, and lived there for another 27 years before his death.

In due time Abram left Haran and made his way to the land of promise.

In Salem the ageing ecclesia must have felt concern as to *how* the tide of irreligiosity would be held. With the coming of Abraham to Salem, in power (Gen. 14:18), it rejoiced! He was the answer!

The lost line of descent of the family had been reclaimed — the genealogy had been restored! Yahweh had moved to preserve the line of descent through which would come the One promised from the gates of Eden, the One typified in Noah's Altar offering.

The journey of Abram from Ur to Canaan assumed the shape of a great geographical bow. Salem was almost due west of Ur. But an impassable desert lay between. So Abram had to ascend along the Euphrates, pass through its waters, then turn down into Canaan.

In his journey of faith, Abram confirmed the covenant of the Bow. Through his seed would come peace to all mankind ultimately.

He journeyed from the place of rejection to the place of acceptance, from the left-hand side to the right.

Babel — Place of Rejection

Noah and Shem had travelled from Ararat to the present site of Jerusalem and established Salem. The other descendants as detailed in Genesis 10, moved along the Euphrates, to finally dwell in the plain of Shinar.

In Shinar was repeated the folly which had brought the Flood. In the apostasy amongst Cain's descendants, the furnaces of Tubal-Cain had developed opposing fires to the flaming sword which turned every way.

Men of the flesh never learn. Fire comes again into the record.

The fires of the land of Shinar produced the bricks for the Tower (Gen. 11:4). "*Go to, let us make bricks, and burn them thoroughly*". Bricks to build the city of Babel, the city of Confusion. Bricks made by the fires of confusion. Man's way, again exalted against God's Way.

As the faith of Noah departed from

their hearts, it was decreed that his language should depart from their lips. The tongues were confounded.

Genesis 11:7 says: "*Ahora, pues, descendamos, y confundamos alli su lengua, para que ninguno entienda el habla de su companero*".

Effective, wasn't it?

Faithful Noah, Shem, Abraham, Salah, and Eber, would never have abandoned the sanctuary of Salem for the brick-building enterprises of the socialist State being set up in Chaldea.

I believe that in Hebrew we have the original and pure language and that all others were divided from it.

Apostasy In the Ecclesia — Defection of Peleg

Not all in Salem in Noah's line through Shem remained true to the faith and the covenant of the Bow.

In the fifth generation from the Flood, Peleg defected from the patriarchal centre (Gen. 10:25) and migrated to the greener fields of the land of Shinar. It is there that we find his great-great-great-grandson, Abraham, 292 years after the Flood: in the city of Ur in the land of Chaldea.

It is obvious that some knowledge of the true faith was maintained amongst those mis-fit generations down in Chaldea after defecting from Salem. Abraham was quick to respond to the call to migrate to the land that God would direct him to.

Some other branches of Shem's family retained the knowledge of the Truth. Amongst the descendants of Shem through Aram and Uz (Gen. 10:22-23) we can identify Job as one man of whom it is testified that he retained the knowledge and love of God (Job 1:1).

There were also those over 400 years later in Moses' times, who had a garbled knowledge. Balaam, who came from the mountains of Aram learned of the Name of Yahweh (Num. 22:8), and His titles of *El*, *Elyon*, and *Shaddai* (Num. 2:7; 22:8; 24:16).

In this tangled situation, Scripture levels the charge of idolatry against Israel's fathers (Josh. 24:2), but I know of no place in Scripture where this charge is made against Abraham.

God looked with favour upon Abraham, and called upon him to migrate from the place of rejection to the place of acceptance. Yahweh is still mighty to reclaim faithful brethren and sisters who find themselves in false positions, if their hearts are right before Him. This is a principle of Divine Mercy for us to ponder.

Fire — Abuse And True Use

At the gate of the Garden there had been a Flaming Sword which turned every way. Then came the fiery furnaces of Tubal-Cain in opposition. The Flood extinguished those fires. However, the flames ascended from Noah's Altar maintaining the way of the tree of life.

After the Flood, the fires burnt once again, this time to burn thoroughly the bricks for a city and a tower which would enable them to make a Name independent of the God of Heaven.

But Abraham was saved out of that evil environment, and when he arrived in the land of promise, he came to Shechem (Gen. 12:6-7), and there he built and offered upon an Altar.

The fire which consumed Abram's offerings again expressed the grand truths that Noah had acknowledged as the Bow overshadowed the Altar of Ararat.

For the meaning of the place offered was "*The Strength of the Archer*". The archer draws the bow!

Abraham's fires of faith burned upon the Altar, in powerful testimony against the fires of confusion raging in Babel.

The Parable of the Ten Generations — Shem to Abraham

Ten generations lived from Adam to Noah, as we noted last article. Their names concealed an unfolding witness to the Divine purpose which climaxed in Noah's life.

There are also ten generations from

Shem to Abraham. Again there is the concealed witness in the meaning of their names to the struggle of the flesh against the Spirit in their times:

1. Shem — *Name, renown.*
2. Arphaxad — *Boundary.*
3. Salah — *Sending of water.*
4. Eber — *Region on other side; situated across a stream.*
5. Peleg — *Division.*
6. Reu — *Friendship, shepherd.*
7. Serug — *Shoot, branch.*
8. Nabor — *Breathing hard, snorting.*
9. Terah — *Delay, duration, wanderer.*
10. Abram — *The Father is High.*

Here is an amazing parable — the parable of the ten generations from Shem to Abraham. The meanings of the names, with connecting thought in *italics*, yields: "*God gave them rest in the name to bring renown. He established their boundary, sending the water of life in the region on the other side of a stream, the Euphrates, even in Salem. There came division, the friendship of God their Shepherd being cast off. They became an evil shoot, a branch to be cut off, and exerted their flesh, snorting against God. They wandered during a period of delay, until Abraham recognised that the Father is exalted*".

In Abraham's life we see the judgment and mercy of Yahweh displayed. Abraham had to leave ignorance and indifference (though enshrined in the hearts of nearest and dearest) far behind, and "come out".

With courage (though at times his heart quaked within him) he identified himself with Yahweh's assessment of that age, and thus he became the recipient of His mercy.

We live at the time when Abraham shall soon be raised from the dead by the coming of the Lord Jesus Christ.

Abraham will yet be a great man in Salem! He will yet see his promised descendant as King All-Glorious! And participate in the great Altar-offerings of the future Temple.

He will see all nations of the earth blessed! And, "*if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*" (Gal. 3:29).

Lift up your hearts, redemption draweth nigh! B.Philp snr. (Tas).

The New Hymn Book

In the late 1860s the brethren in Great Britain decided that it was timely to produce a new hymn book. This appeared to be necessitated as a result of the comparatively rapid growth of the Truth in the British Isles, and the need for establishing a more formal and unified attitude towards Ecclesial life than had been possible in earlier days, when there had been so much fervour and activity in establishing Ecclesias in many areas.

The question of producing a new hymn book was approached with the utmost gravity and seriousness. As Bro. Roberts indicates in the following article (published in The Ambassador of the Coming Age, May, 1869) the primary consideration was to produce a hymn book which would accurately reflect "the heart and understanding of a Christadelphian" rather than capitulate to the unscriptural, sentimental "quagmire" of erroneous philosophies which were so prevalent in accepted hymn books promoted by various religious bodies at that time.

It is our belief that nothing in this regard has changed. We totally endorse the attitude of brother Roberts and others associated with him in publishing a new hymn book for the Christadelphian Community. Truth does not change. Therefore, our attitude towards the Truth must not change.

The disposition revealed by brother Roberts and his associates in the 1860s should be endorsed by ourselves, as a Community, in view of the fact that we lay claim to endorsing and upholding the same Biblical Truths as were believed and proclaimed by our Pioneering Brethren.

We highly commend the following article from the pen of Bro. Roberts, published under the heading: The New Hymn Book. He refers to Christadelphians as those who have "cast off Romish apostacy". And rightly so. When the true Body of Christ becomes tainted with "Romish" doctrines or philosophies, whether in matters of doctrine or the content of a hymn book, it is surely time for a re-assessment and re-evaluation of the things which Christadelphians have claimed to stand for — and against — for nearly one and a half centuries.

Bro. Roberts' Preface

The appearance of this Hymn Book marks another stage in the progress of the truth. The Christadelphians, or those who have cast off the doctrines of the Romish apostacy, whether embodied in Papal or Protestant form, and have embraced the revived gospel of the apostolic age — (the things concerning the kingdom of God and the name of Jesus Christ), and who think it necessary to distinguish themselves from all the sects of "Christendom", by adopting, in its Greek form, the name which expresses the relationship of true

believers as the *Brethren of Christ* (Heb. 2:11); are now numerous enough to require and provide a Hymn book of the present enlarged dimensions.

Five years ago, the *Golden Harp* was published for their use; but the advance of the truth has outgrown the capabilities of that work, both in a literary and numerical point of view. There is now a demand for the larger and better Hymn Book hereby placed in the hands of the Christadelphians throughout the world. The need for it is too palpable to require many words.

The Psalms of David, as metrically arranged in the several published versions, are not suited to express every aspect of the faith that has come in its fulness through Jesus Christ. They contain, largely and richly, the elements of enlightened praise and meditation; but they do not supply many features introduced by the ministry of the apostles — features which strongly appertain to the high calling in Christ as embodied in an assembled ecclesia. For this reason, they are not in such general use or acceptance as to make a Hymn Book unnecessary. It is to be wished there were a more general appreciation of the Psalms of David, for though they do not answer all the requirements of ecclesial worship, they constitute a pure and robust expression of the unadulterated truth of the Spirit — so far as it goes — uttered by holy men of old; and are somewhat of an antidote to the emasculate sentimentality which characterises the majority of modern hymnal composition. Nevertheless, they are not all-sufficient for the purpose at present in view.

They receive a prominent place in the present Hymn Book. The first part of the book is devoted to selections apportioned in convenient lengths for singing; these are mainly drawn from the Scotch version, which, though somewhat uncouth in rhythmical construction, is more distinguished than others by a close adherence to the text of the prose original.

As to Hymn Books in general use, it is impossible that Christadelphians can use them. The truth is scarcely to be found in them; and where it does perchance receive a passing expression, it is generally spoiled by an unnatural and effeminate style of language which is utterly distasteful to the mind imbued with Bible ideas on the subject. Bro. J.J. Andrew, of London, who with bro. Arthur, has, in connection with the present Hymn Book, ransacked hymn book literature in general for the purpose of rescuing suitable hymns from the prevailing quagmire, remarks "I am

very glad the task is over. Hymn books may well be compared to 'oceans of slop', as some one has expressed it. I am not sorry, however, at having waded through them. It has revived old thoughts and recollections, and enabled me to contrast the Pagan poetry of Protestantism with the teaching of the Bible. It is really astonishing how men professing to believe the Scriptures, could have composed such theological rubbish".

The best of "orthodox" hymns have been selected, and, with a little alteration, have been adapted to Christadelphian use. The principle of selection has, however, been somewhat strict. None but unexceptional compositions have been admitted. Hymns of doubtful character, from their effeminate style of treating truth, or from their approximation to error in their modes of expression, have been excluded. Only those of unequivocal purity and robustness have been chosen. This has reduced the number to very small proportions. Out of nearly five hundred, at first thought admissible, only about two hundred — including the bulk of those contained in the *Golden Harp* — have been ultimately approved. This has resulted from the policy expressed in the following words: "Let the Hymn Book be as free from 'orthodox' taint as possible. Better have a small Hymn Book with hymns that can be sung with the heart and understanding of a Christadelphian, than a large one with many hymns of doubtful character".

The third division of the present Hymn Book is devoted to Anthems, or selections from the unaltered language of Scripture, as set to the free and expressive style of music which this form of praise admits. The compiler wishes he had been able to accompany the words with the "music:" but, as yet, this is impossible. It need not, however, be a great barrier to the cultivation of anthem singing. The materials are very abundant in the music world, and only require to be turned to account. It is desirable that this form of praise should come into general use among Christa-

delphians. It is more in harmony than any other with the spirit of their faith. On this subject, the words of bro. Shuttleworth, of Whitby, find place. In advocating the use of Bible words in the offering of praise, he says "I think the most appropriate thanksgiving we can offer to God is in the language which the Spirit has indited. The words of heathens — which is too often the character of hymns sung — or even the words of brethren, fall infinitely short of the majesty, significance, and purity of the Spirit's own words. The Spirit's words contain the nourishing kernel, whereas uninspired words are, too often, empty shells. What can surpass the beauty and effectiveness of chanting the high praises of Yahweh, in the very words in which His mind has been communicated to us. Just read the 96th and 98th Psalms, as written by David, and then read the metrical version of them. The glorious majesty of inspired language is frittered away in the process of versification, and, instead of a faith-inspiring Psalm, we have a lame, unsuggestive, babyish rhyme. I think we ought to reform in the matter, and no longer follow in the wake of the sentimental piety which we have thrown overboard, but adhere to the robust principle of truth we have found in the word".

A greater number of anthems will be found in the present than the old Hymn Book; and a difference is observed in the mode of setting them forth. The words constituting the anthem are first given, and then, in smaller letter, the words are set out as they occur in the tune with all the repetitions, inflections, &c., observed in the music. This is for the assistance of those who may be unable to use music score, but who, with this guidance, may be able to follow the tune more easily than if they had simply the words of the anthem to go by.

The *Christadelphian Hymn Book* is thus divided into three parts: 1, The Psalms of David; 2, Hymns; 3, Anthems; which is about as close an approximation as can be made to the apostolic

division of "psalms, and hymns, and spiritual songs". The Hymns are classified in groups according to subject, and in each group they are given in alphabetical order. This will admit of more ready reference than the style observed in the *Golden Harp*.

As the "psalms" only amount to a few extracts, they are given in alphabetical rather than numerical order; the reference to the Psalm being, however, prefixed to each selection.

Copious indices will be found at the close; first, an index of lines; second, an index of subjects; and third, an index of measures.

Acknowledgements of Authorship are suppressed throughout, 1st, because the utmost liberty of alteration has been used when needful, and 2nd, because in the matter of praise, it is well that mere externals should be kept out of sight, and the attention engrossed with the reality.

The compiler acknowledges with gratitude the assistance he has received from many friends of the truth, in the shape of hymn books, and hymns from otherwise inaccessible sources. Some original contributions he would gladly have used had there existed that solid and durable excellence so requisite in compositions intended for a hymn book.

Every style of praise has its peculiar merits, and the best plan is to combine all, and thus suit all tastes, and give unrestricted scope for that variety which at some time or other, is acceptable to all. This is done in the present Hymn Book, which is offered as a help to those, who having rejected apostate traditions, and gone back to the doctrines of ancient times, desire to indulge in the luxury of collective praise, without having their intelligence outraged, and their religious emotions checked and violated by the use of foolish and unscriptural words. It originates in necessities of the ecclesia in Birmingham, but will form a suitable text book of praise for all of like precious faith throughout the world. R.R.
Birmingham, March 15th, 1869

The United Nations Doomed



Who that beholds society without spectacles, and having his eyes enlightened by the Scripture of truth, but would heartily pray with the exile of Patmos, "Come, Lord Jesus, come quickly!" Come, and punish the high ones that are on high, even the kings of the earth: subdue the nations to Thy will, and cause the world to rejoice in the blessedness of Abraham, Thy friend!

— J. Thomas

Not A Happy Birthday

As World War 2 was drawing to a close, President Roosevelt of the United States formulated a scheme whereby all peace loving nations could join together with the determination to achieve peace. Shortly before his death he declared:

"Never before have the major allies been more closely united, not only in their war aims, but also in their peace aims . . . the ideal of lasting peace will become a reality".

However, before he could officially proclaim the formation of the United Nations Organisation, Roosevelt died, demonstrating how finite are the efforts of flesh. He left it to his successor, President Truman, to sign the charter. Truman said on that occasion:

"Let us not fail to grasp this supreme chance to establish a world-wide rule of reason, to create an enduring peace under the guidance of God".

Sadly, few either of rulers or

ruled have seen the guiding hand of God in the affairs of the nations, nor have they allowed Him to direct their courses. Recently, as described by *Time*, the world leaders met to celebrate "the troubled 40th birthday of the United Nations". It declared:

"When the representatives of 50 nations gathered in San Francisco four decades ago to create the United Nations, they invested the newly begotten global organization with the dreamiest hope of mankind: 'to save succeeding generations from the scourge of war'. However, some 130 wars and 16 million fatalities later, the question is not whether the U.N. can fulfil its optimum promise — all too obviously it cannot — but what role, if any, it can play in the future".

Of the past performance of the United Nations *Time* had this to say:

"U.N. peace keepers have failed to cushion nations from attack on several occasions, most infamously when the U.N. pulled the troops out of the Sinai Peninsula at the insistence of Nasser just before the outbreak of the six-day war

between Egypt and Israel in 1967. Scoffed former Israeli foreign minister Abba Eban: 'The U.N. is an umbrella which folds up every time it rains'."

The super-powers, meanwhile have brushed aside the U.N. in waging the bloody conflicts in Vietnam and Afghanistan. Ezekiel speaking of the rise of Russia declared: "I (Yahweh) will put hooks into thy jaws, and I will bring thee forth" (Ezek. 38:4). Turner Catledge of the New York *Times*, not appreciating the hand of God in prophecy, but seeing these same events transpiring, wrote,

"With Roosevelt dead and Churchill ousted by the voter in Britain, the Soviet dictator could be excused for thinking that history, after all had placed the future in his hands".

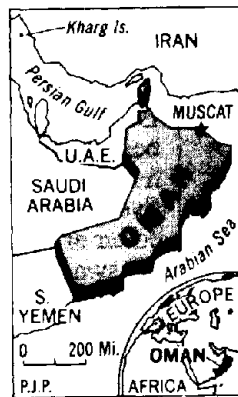
Winston Churchill with victory in his grasp had stated: "It will not be by German hands that the union of the European family will be achieved". Indeed Churchill failed to know how it would be achieved. Christadelphians, of that era, had greater insight into the future development of Europe and the world than did Churchill, Stalin or Truman. Christadelphians knew the U.N. was doomed before it commenced. It was merely a stepping stone in the Divine economy leading all nations to the final conflict at Jerusalem. Our privileged knowledge is expressed by Paul in Hebrews 11:3: "through faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifest, things now seen have come to pass" (*Diag.*). To the Athenians the Apostle declared: "God hath determined the times before appointed and

the bounds of their habitation" (Acts 17:26). Paul taught: "known unto God are all his works from the beginning of the world" (Acts 15:18). Amos declared that God reveals these things unto His servants (Amos 3:7).

We are living at the end of the age, a time "when the nations know not the thoughts of Yahweh, nor understand His counsel" (Mic. 4:11-12). Let us take heed to the words of the Lord who offered a blessing, not simply to those who watch, but to those who both watch and keep their garments (Rev. 16:15).

Guardian of the Straits

Recently the small state of Oman in south-west Asia celebrated the 15th anniversary of Sultan Qaboos bin Said's reign. During his rule he has dramatically raised



Oman is identified by Elpis Israel with Dedan of Ezekiel 38.

the standard of living and strengthened the economy by rich returns of revenue from oil. In consequence, Oman has become,

a major influence in the Persian Gulf area, and a valuable asset to the Western powers. Her strategic importance lies in her location, at the tip of the Persian gulf opposite the straits of Hormuz. Through these straits flows oil not only from Iran and Iraq, but more importantly to the West: 20% of the non-Communist world's oil from the Gulf states. The opening day of the celebrations, attended by dignitaries from Jordan, Egypt, India, Pakistan, Saudi Arabia and the Gulf states, saw an impressive display of power presented by 1000 arm-swinging soldiers, filling the air with the anthem of Oman's Royal guard: "We do not fear death. If Qaboos calls, we obey".

Describing the occasion *Time* reported: "Ironically another display sent a more chilling message to the region. For the 40th time in 4 months, Iraqi mirage F1-S jets dropped a payload of bombs on Kharg Island, where Iran loads 85% of its oil onto tankers for export. By repeatedly attacking Kharg, the Iraqis hope to reduce if not halt the oil exports that provide the revenues needed to bankroll Iran's war effort. If Kharg is totally disabled, Iran has threatened to choke off traffic through the 25 mile wide Straits of Hormuz. The U.S. has said that it would interpret closure of the passage as a strategic threat".

Concerning the strategic position of Oman, *Time* states: "The danger of an Iranian blockade has lent special importance to Oman, which lies on the straits' southern shore. An Omani naval base at Ras Masandam monitors all ship movements through the channel,

whilst the sultanate's fast Province-class patrol ships, each armed with eight radar-guided Exocet missiles, are on constant alert. Qaboos lavishes 46% of the national budget on the military to keep it supplied with up-to-date weaponry".

Although appreciating the benefits of co-operation with America, Oman has made it clear that she will not be seen as a client state of the U.S. and no U.S. personnel are stationed in the country. On the other hand, 1,000 British officers and men serve in the Omani armed forces. Until last year, a Briton was commander of the army; British expatriates still run Oman's navy and airforce. When Qaboos faced a Communist insurgency in the South in 1974, British troops helped to suppress it.

According to a statement in *The Manchester Guardian* last year, Britain is preparing for a return in power to the Middle East. Troops are being given special training with that possibility in view.

This military development in that area is most significant to the Bible student. Oman is identified with ancient Dedan, whilst Sheba has been replaced by Yemen. Ezekiel links both with the merchants of Tarshish and the young lions (the British Commonwealth of Nations) in a stand against Russia, questioning the colossus from the North: "Art thou come to take a spoil, hast thou gathered thy company to take a prey?" (Ezek. 38:13). The explosive nature of the ME shows how easily this situation could arise. If Iran were to close the straits of

Hormuz, it would almost inevitably bring Russia into Iran, and Britain with America into Saudi Arabia. Bible prophecy demands that a situation such as this must arise to bring the major powers into these parts. What is more impressive is that this will occur *subsequent to the return of Christ*. With the armies on war-alerts in the Persian gulf area, how close are we to the return of the one who can solve these problems? It is Britain and not America that Ezekiel describes as being dominant in Oman. *Elpis Israel* states: "The Lion power of Tarshish which will possess Edom and Moab, and Ammon, as well as Sheba and Dedan, will be indeed a covert to Yahweh's outcasts; but it is only Michael the great prince, who commands the artillery of heaven, that can 'break in pieces the oppressor'." Today men such as Qaboos believe they have full control of the situation, but as Bro. Thomas wrote: "at that day men shall shake at his (Christ's) presence, and the solid earth will be convulsed as he turns their swords against themselves" (*Elpis Israel* p. 433).

What Are We To Say To These Things?

That prophecy is fulfilling is without doubt. The Jews in the land, and the re-emergence of Israel among the nations witness to that fact. What should our attitude be in view of the indisputable fact that Christ is coming to set up on earth the Kingdom of God, and each day brings us nearer to that event? To try and profit from the past in preparation thereof. We cannot recall or alter the six days that are gone.

They have taken their place in the archives of the ages. But the days that are to come for us are ours to profit thereby in their use. To a certain extent we have the making of them. What is the decision of wisdom in the case but "to redeem the time because the days are evil". These days are days of opportunity to that end.

Religion Becomes Big Business

Religious evangelizing has become big business. The *Adelaide Advertiser* recently reported on two evangelists who visited Adelaide, and reputedly spoke to audiences in excess of 10,000 people. One of these, a Mr. Reinhard Bonnke from Germany, when interviewed on radio spoke of his 120 member organising and administrative team. He claims to have the largest tent in the world which he erects where no suitable hall is available. He claims to have spoken to crowds of 500,000 people, and states that his sole ambition is "to chase the devil out of Africa". Asked how he financed his venture he replied "there are many generous people throughout the world. I take from the rich to give to the poor". His advertisement claimed huge successes in Perth, WA, where people were cured of maladies that had restricted them to wheel chairs, whilst in Adelaide it was claimed that a woman walked away from her "walking frame".

His first appearance in Adelaide was at the Assemblies of God Church in suburban Paradise. A Pentecostal movement, its stock in trade is the claim to possess the gifts of the Holy Spirit, and to perform miraculous cures. However in preparing a

hall for Mr. Bonnke's visit, one member of the Church suffered an accident. The Press reported: "Graham was high above the sanctuary of the Paradise church, adjusting the lights for the night's performance, when he lost his footing and fell. He suffered a dislocated shoulder, fractured wrist and ribs, grazing and bruising". A miracle was claimed! The unfortunate victim is reported to have said: "I could so easily have been more severely injured, broken my back or become quadriplegic. Immediately I fell the members rushed to me and began to pray. One chorister is a trained nurse and checked me for major injuries".

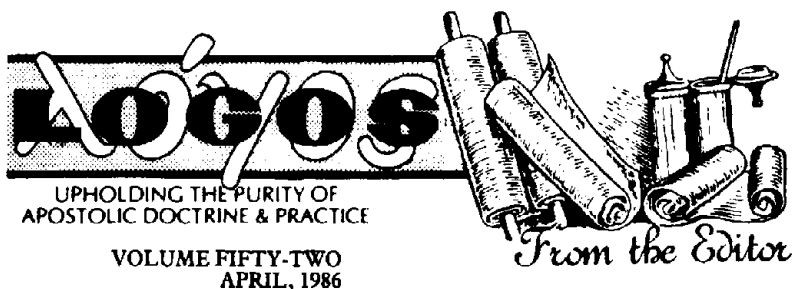
Although Mr. Bonnke claimed miraculous cures, he could not assist this unfortunate member. Certainly he did not lack the faith to be cured. From his hospital bed he commented: "I have total faith in God and know that something positive will come out of this".

Tragically these people are as described by the Lord: "Blind leaders of the blind . . ." He warned: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

The bold pretensions and boasts of such preachers are nauseating. Of them, Brother Thomas wrote in *Eureka* vol. 2 p. 82 (*Logos* edition): "They can understand, in some sort, the school divinity it is their business to grind for those who go 'wondering after' them, and by whom they have their wealth; but to understand the gospel of the kingdom of Deity, and of the name of Jesus Christ, is too high for them, they cannot attain to it. Let any man, intelli-

gent in the gospel, the preaching concerning Jesus, the revelation of the mystery and its fellowship, as set forth by the apostles Rom. 16:25,26; Eph. 3:9 take in hand a Greek priest, a Papist sin-pardoner, a Protestant State Church parson, or a Dissenting minister of any of the sects of 'the court without the temple', and try his best to exorcise him of his Gentilism, and to substitute in his understanding 'the truth as it is in Jesus', and he will find experimentally, that they are all shepherds that cannot understand. With much care the truth was communicated to their predecessors of the apostolic age, who received it, but not in the love of it that they might be saved. They held it in unrighteousness, having a form of Godliness, but denying its power. For this cause, God, as Paul threatened, sent upon them strong delusion that they should believe the lie they had invented and to this day so dearly love (2 Thess. 2:10-12). This 'lie' is the matter of the *pharmakeia*, or poisoning by which all nations have been deceived (Rev. 18:23). Its effect is to delude strongly all that swallow it, so that it is hardly possible for the truth to enter in".

We trust that the time is near when "the Gentiles shall come unto Thee (Yahweh in manifestation) from the ends of the earth (even Australia!) and shall say, Surely our fathers (spiritual and political) have inherited lies, vanity and things wherein there is no profit" (Jer. 16:19). In that day, due to the "pure language" the people will speak, they shall seek and serve Him "with one consent" (Zeph. 3:9). PJM



Special Anniversary Meeting

On Saturday, January 25th, 1986, an event took place which had considerable significance, so far as the Truth in South Australia is concerned. Indeed, the Meeting was not without import so far as the future of the Truth is concerned throughout the Australian Continent and elsewhere.

The occasion was the celebration of the founding of the Truth in South Australia one hundred years ago, in 1886.

The Meeting was organised by the *Logos* Committee. However, members of the Committee are deeply appreciative of the many long hours of work and preparation which were contributed by numerous brethren and sisters, who co-operated together to make the gathering the success which we believe it to have been.

The Woodville Town Hall, a spacious and most suitable venue, was hired for the occasion.

A number of banners — most striking in their appeal — had been prepared, and were displayed above the platform and in various parts of the hall. Displays relating to the development of the Truth in the city of Adelaide were also in evidence.

The meeting was due to commence at 7 p.m. To the astonishment of this present writer, who entered the Hall soon after 6.30 p.m., the Hall was then almost filled with brethren and sisters and young people. There was immediately in evidence a warm and inviting atmosphere, which continued throughout the evening, and was still apparent when this very tired scribe finally left the Hall as the hands of his wristwatch were creeping inexorably towards the hour of midnight!

The platform had been tastefully and suitably prepared for the occasion, and made a pleasant setting for the Meeting.

Brother Graeham Mansfield, as Chairman, opened the Meeting, setting the tone for that which was to follow. An appropriate Bible reading and a number of items throughout the evening all added to the pervading character of the Meeting.



Portion of the large audience gathered together for the Logos meeting January, 86. Bro. G. Mansfield presiding.

Brother Eric Mansfield, of Sydney, addressed the gathering. He spoke of the significance of the times in which we are now living, pointing out that the challenges which face the Brotherhood are now greater than ever before. He gave particular emphasis to the words of Rev. 1:3, "Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things which are written therein . . ." Those present were reminded of the notable importance of Brother Thomas' conception of the meaning of this particular verse, as expressed so clearly in *Eureka*: "Blessed is he that *knows accurately*, and they who *give heed* to the words of the prophecy, and *observe narrowly* the things which have been written in it. . ." Now, more than ever before, the issues before us must be clearly discerned. There can be no room in those closing times of the Gentiles for the Brotherhood of Christ to capitulate to the world, either in belief or practice. The Truth must be held in its purity, and upheld valiantly, as we await the return of our Lord and King.

Brother Bartholomew, of Vernon, British Columbia (Canada) was next to address the meeting. Although all four speakers for the evening had travelled widely throughout the

Ecclesial World, it was Brother Bartholomew who emphasised that the standards of the Truth — both in belief and practice — were under attack in virtually every part of the world. Such inroads — often placing Ecclesias in an almost siege-like situation; in some cases without Ecclesias being sufficiently aware of the dangers confronting them — were not only coming from without, but also from within the Body itself. Brethren of influence were determined to undermine the conservative standards established by our Pioneering brethren, and to encourage a more liberalised attitude towards both belief and practice. Attention was especially drawn to Paul's two epistles to Timothy. Towards the end of his life the apostle saw with deep concern that the Truth was being undermined from within, in addition to being under attack from without. He foresaw that there was every likelihood that Ecclesias might be caused to abandon their stand in defence of the purity of the Truth. His latter epistles abound with dire warnings of possible irreversible tragedy to come — and those warnings should come home strongly to the Brotherhood in these final, devastating days of gentile darkness.

Those assembled were then addressed by Brother John Ullman, of Perth. He pointed out that we speak quite often "one to another" about the "signs of the times" but questioned the extent of actual impact such discussion really has upon the Brotherhood in these present evil and difficult times. It is vital that we not only "hear" what brethren say to encourage us, regarding fulfilling Bible prophecy, it is also essential that we "listen". Which is to say, that we do not simply "hear" the words spoken, but earnestly "listen" so that we absorb those things which are drawn to our attention. Such a state of awareness will strengthen the "hope" that is within us. Lethargy and apathy will destroy the desire to rejoice in the "hope" which the future holds to us. A great deal has been said concerning the warning of Christ, that: "As it was in the days of Noah . . . As it was in the days of Lot . . . even thus shall it be in the day when the Son of Man is revealed . . ." The overall picture the Lord presented was basically a simple and direct one: In the days of Noah and Lot, men were interested in anything and everything, *except in walking with God* . . . They were disloyal to the *moral* standards of the Truth; they were disloyal to the *spiritual* standards of the Truth; and they were disloyal to the *constancy of knowledge of God* which Yahweh required — and still requires — of men. "We must, through much pressure, enter into the kingdom of God . . ." (Acts 14:22, lit.).

The worthies of old, many of whom have their names catalogued in Heb. 11, all had their faith developed and

strengthened under "pressure" (Heb. 11:37, where the verb of *thlipsis* has been rendered "afflicted"). These faithful men and women, together with many others, will experience the joy of inheriting the kingdom together with their Lord and King.

The challenging question for us today, is: Are we going to permit any influences to rob us of the purity of the Truth, in either belief or practice? Or will we continue the warfare of faith, firm and steadfast to the end, remaining loyal to that commission which the Lord has delivered into the care of each and every one of us?

To conclude the series of addresses, Brother H. P. Mansfield was invited to speak.

He outlined the beginning of the struggle to establish the Truth in the city of Adelaide, pointing out that the purity of the one true Gospel first had its seed sown into "honest" hearts in the town of Goolwa, some fifty five miles from Adelaide. Their strong dedication to the Truth together with their forthrightness in proclaiming the knowledge of their new-found "pearl of great price" to all the sundry, brought the brethren and sisters into conflict with the church-going townspeople. It was providential that some Christadelphians were virtually forced to leave the town and settle in Adelaide, the capital of South Australia.

Brother Mansfield then went on to present an enlightening and interesting outline of the growth and development of the Truth in South Australia. During one hundred years there had been many trials and vicissitudes, not the least being the way in which the Ecclesias had had to face up to the authorities during the first and second world wars. He drew attention to the relatively rapid growth of the Truth in S.A. since the post-world-war II years.

In the suburbs of Adelaide, the Woodville Ecclesia was established in 1952, Cumberland in 1955, Enfield in 1957, Brighton in 1968, Aberfoyle Park the following year, Tea Tree Gully one year later in 1970, and then Salisbury in 1976.

Having brought us thus far, Brother Mansfield then asked of his audience: Where do we stand now, 100 years after the establishment of the Truth in the city of Adelaide? As a Body, do we still manifest the same zeal and fervour, the same hearty dedication to the Truth without compromise, as those early Pioneers of the Truth in Adelaide so many years ago?

Brethren and sisters were called upon to accept the reality of present-day urgent needs. In all aspects of Ecclesial and family life there is a vital need to co-operate together to re-establish the foundations which were firmly laid in the past. It is necessary to uphold and maintain sound doctrine and sound moral principles.

The Brotherhood throughout the world is facing challenges in these present times which were virtually unheard of in earlier generations. Pressures are mounting which challenge the faith and dedication of individuals, and make Ecclesial life largely ineffectual. Such pressures — from whatever source — must be resisted, and the light of the purity of the Truth must shine forth from within us with a single-minded devotion to our God, as never before.

If we adopt and manifest this disposition, the Truth will be preserved in the earth, and the Lord will draw unto himself all who are found faithful at his coming.

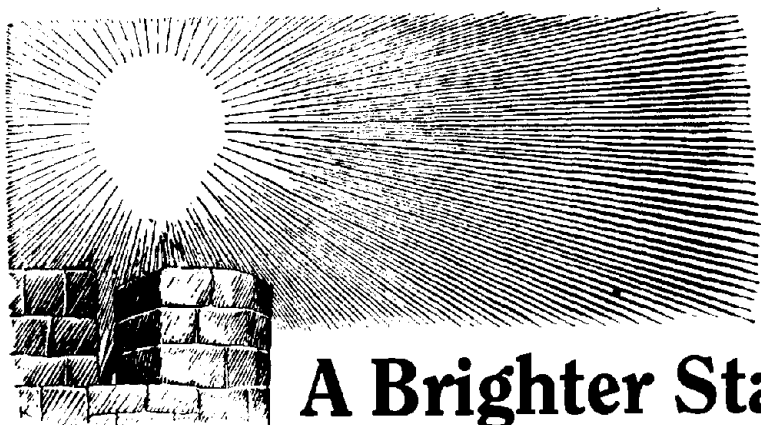


Displays around the hall excited great interest at the conclusion of the gathering.

The Meeting was brought towards a conclusion upon this note. The general atmosphere after the close of the proceedings was one of warm enthusiasm. It appeared that those present had been greatly encouraged as a result of the Meeting and felt a sense of renewal in the need to take up the challenges which confront us as a Body — and which will remain to be faced and overcome, until the Lord returns.

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord . . .” (1 Cor. 15:58).

Report



A Brighter Star Than Halley's Comet

In times of apostasy there has always been a "little strength" manifested by a few, for Yahweh has always had His witnesses in the earth. In the days of Elijah there were seven thousand who had not bowed the knee to Baal, and at the coming of the Lord there will remain a faithful remnant, who "shall not sleep" but will enter into immortal glory.

Waiting For the Lord

There is great encouragement to those who may be found "sighing and crying for all the abominations" extant (Ezek. 9:4), in that, in every such age, there has ever remained a remnant of faithful ones.

That was the case at the birth of the Lord. A minority were waiting and preparing for the coming of the promised Messiah. There was a man in Jerusalem whose name was Simeon (*Hearkening*). He is described as just, and devout, and waiting for the consolation of Israel. Associated with him in this was Anna (*Gracious*), a prophetess who likewise was devout. She was of great age, and was living for the day when Mes-

siah would appear (Luke 2:25-27). And there were others. Nor were they disappointed, for in the time appointed of Yahweh, they were rewarded with the sight of the child in the Temple (Luke 2:25-27).

Then there were those wise men who had come from the east to Jerusalem, "Saying, Where is he that is born King of the Jews, for we have seen his star in the east, and have come to worship him" (Matt. 2:2). No doubt they were referring to the writings of Moses, who declared: "There shall come a star out of Jacob" (Num. 24:17).

The type can be traced from creation. The Elohim declared: "Let there be lights in the firma-

Halley's Comet

ment of the heaven, to give light upon the earth". And the record adds concerning the stars, that they were set to "rule the night". They were not only to literally shine in the dark vault of heaven, but were to be "for signs and for seasons", and therefore of spiritual significance (Gen. 1:14-19).

Four millennial "days" of a thousand years each went by, and conditions in Israel became dark as night, until "gross darkness covered the people". But suddenly there was a Star brighter than the rest of the heavenly host, and the glory of Yahweh rose upon the nation of Israel in its darkness. The wise men saw the literal star, and they described it as "his star" (Matt. 2:2). They were wise enough to interpret what they saw as "signs and seasons" and so gave praise to the Most High. There is an exhortation in this for us, for we, also, comprise a few among the myriad of stars to shine in the political firmament. Therefore, the question may well be asked of us: "Does your light shine brightly" in the midst of Gentile darkness? Do others "see your good works, and glorify your heavenly Father"? If the light does not shine forth we are failing to manifest that to which we have been called; failing to live so as to announce the imminent coming of the Bright and Morning Star, the illustrious Son of David. We, as the Spirit-word motivated Bride should say,

Come, so that he that heareth in turn may say Come! and whosoever will, shall take of the water of life freely (Rev. 22:16-17).

There was another star that shone in the heavens at the end of the Mosaic Aion in A.D. 70, and that star is called Halley's Comet. It was a time when judgment was poured out upon guilty Jerusalem, and over one million inhabitants were slain. Before and since that time Halley's Comet has heralded calamity whenever it has appeared. For example, it was seen in 1066 when a catastrophic change in English history took place. Before then other appearances were noted and synchronised with dramatic disturbances on earth. This year it will pass over the Middle East in April, the time of the Passover. Does its appearance herald the greatest epoch in the Divine purpose?

The question is, Are we ready for the coming of the Lord? Yahweh has provided abundant evidence in the political heavens that the time is near. Does the appearance of Halley's Comet constitute a "sign" to these times? Is the Star of Jacob about to appear in the earth?

Isaiah predicted the shining forth of glory at a time of great darkness (Isa. 60:1-2). That took place at the first advent of the Lord; but it will be manifested even more greatly at his second coming. So the prophet declared: "And the Gentiles shall come to thy light and kings to the brightness of thy glory" (Isa. 60:3). In measure, beginning with Cornelius, the prophecy had partial fulfilment in the proclamation of the Gospel to the world at large, for "God did visit the Gentiles to take out of them a people for His

Name" (Acts 14:15). But, alas, Gentile converts, like those of Israel, have allowed their brightness to dim. Today, as then, "darkness covers the earth, and gross darkness the people". Including, unfortunately, sections of the Ecclesial world.

The "bright and morning Star" can appear at any moment. That is glorious news, but are we personally ready for the coming of the Lord? Are we as Simeon and Anna, earnestly waiting and praying for the coming?

The world is looking heaven-

ward for Halley's Comet; we look to the coming of the Star of Jacob. We look to be drawn to His brightness and glory, to merge our light with his, and to rule as the beaming rays of the Sun of Righteousness whose healing power will be felt throughout the earth. Then will "the knowledge of the glory of Yahweh cover the earth as the waters cover the sea" (Hab. 2:14).

Meanwhile, this is our day of opportunity, when destinies will be decided at the period Apostolically called *Today* (Heb. 3:7-15).

— A. Pennington (U.K.).

Solomon's Sober Sayings

10. Dealing With Troublemakers

(Proverbs 10:10)

There are those who are called brethren, through whom the Truth is brought into reproach, who conform not at all to the standards set down in Scripture. They are contentious, without being faithful; intelligent, without being loving; bold, without being reverent. They are self-assertive, without being regardful of others; sensitive to human opinion, without the fear of God. Uttering words without power they became mere prating fools.

Winking Eyes

"He that winketh with the eye causeth sorrow: but a prating fool shall fall" — A.V.

"He makes trouble who winks maliciously: a frank rebuke shall make for peace" — Moffatt.

"He who winks maliciously causes grief, and a chattering fool comes to ruin" — NIV.

"He who winks the eye causes trouble, but he who boldly reproves makes peace" — RSV.

"Winking at sin leads to sorrow; bold reproof leads to peace" — LB.

This verse calls for scrutiny, so we will start with calling in two

other renditions: "Someone who holds back the truth causes trouble, but one who openly criticises works for peace" (TEV). Again: "It needs no more than a wink of the eye to cause trouble; what wonder if the fool who talks earns a beating" (Knox).

Two useful references, illustrating the verse before us read: "Let not them that are my enemies wrongfully (mg. falsely) rejoice over me, neither let them wink with the eye that hate me without a cause" (Psa. 35:19). Thus the winking implies an evil tendency. This is confirmed in Prov. 6:12-14: "A naughty person ("worthless" — RSV), a wicked man, walketh with a froward mouth. He winketh with his eyes; he deviseth mischief continually".

The second part of the proverb as rendered in the A.V. and NIV differs from the remaining renditions. The TEV sides with the majority, but Knox with the minority. A closer look, however

at the second part in all renditions suggests a harmonising, for "a frank rebuke" (Moffatt and NEB), "bold reproof" (RSV and LB), "openly criticises" (TEV) would be tantamount to "bringing ruin to the chattering fool" (NIV), "a fall to the prating fool" (AV), and "a beating to the talkative fool" (Knox). If you can sort all that out, as I have, to my personal satisfaction (!), the wisdom of the saying as a whole is to avoid the evil tendencies of such as wickedly misuse their power of speech; and by so doing, keep ourselves from the evil consequences that sooner or later come to the foolish and perverse. Many, we doubt, escape the circumstances of such situations, but we never know. To be forewarned is to be forearmed. We never know what evil may confront us in this present evil world. Preparing, by faithfulness, in daily living, we shall be the better prepared to confront prating fools whenever we may find ourselves in their evil presence — C.W. (U.K.).

The Training of Children

The apostle Paul exhorted the early Christians to "bring up their children in the nurture of the Lord" (Eph. 6:4).

To the children of our day, when the Lord may be expected before they have time to reach adult age, this instruction is no less appropriate: for the age that will come with the advent of Christ has to do with mortals for a thousand years: and its effect upon mortals alive when it arrives will depend upon their mental relation to it. The wicked will be destroyed (Jer. 25:31). Myriads will perish in that "great and dreadful, and terrible day", and these, as in all times of disaster and judgment, will include crowds of children. Nothing will better fit our children for the terrible era than instruction in the truth. It will qualify them to be the obedient subjects of the Messiah at his coming, and help to secure them the protection of the camp of Israel, which will be under the protection of the Almighty wing when all the world is exposed to the fury of the blast.

Where Your Heart Is

“Upon the earth distress of nations without a way of escape” — Christ’s prophecy

The greatest of America’s great international financial houses — the heart and soul of the Western financial system — are, or at least ought to be, in diabolical trouble.

Continental Illinois — one of the largest US banks — went bad and cost someone — the US Federal Reserve, the US government, the US taxpayer, who knows? — anything between \$4 billion and \$7 billion for its bail-out. Bank America Corp. — allegedly the second largest of the international banks — wrote off \$2 billion in bad loans during 1985 alone.

Debts owed by foreign governments and their associated enterprises amount close to \$900 billion dollars.

There is no realistic prospect of recovering the capital. The great international financial wizards are reduced to lending money to cover not the repayment of capital, but merely that of the interest owing on their loans, which one might once have regarded as a bank’s counsel of despair. — From News Weekly.

Proposition

When faithful believers wandered about in “sheep skins and goats skins, destitute and afflicted”, their homes mere “dens and caves of the earth” (Heb. 11:38), the coming of Messiah, and the establishment of the Kingdom dominated their minds. Paul declared that they endured such deprivations in faith (v. 39), and that faith is “a confident anticipation of things hoped for” (Heb. 11:1 — *Elpis Israel*). Today, however, life for believers, especially in the western world, is in sharp contrast to the conditions described by Paul. The very affluence of the age tends to blunt the eager anticipation and “love” of saints for the appearing of the Lord which should moti-

vate them (2 Tim. 4:9). “Where there is no vision the people perish”, warns the Book of Proverbs (Prov. 29:18). Therefore there is need to make the future clear and realistic to our minds, more desirable than the fleeting pleasures of the present.

Accordingly, we have decided upon a series of articles comparing conditions today with life in the Kingdom. Hopefully, they will increase our eager anticipation for the future, and remove some of the fog from our present vision. We aim to consider the state of things under Christ, and the manner in which he will solve current problems. His exhortation of 2000 years ago is very pertinent today. He warned:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasure in heaven, where neither moth or rust doth corrupt, and where thieves do not break through nor steal. For where your treasures is there will your heart be also” (Matt. 6:19-21).

Present-day Economics

Life in the Kingdom will present a stark contrast to that of today. Vast changes will take place in every avenue of human endeavour. In fact, little of the present way of life will remain. Politically, economically, ecclesiastically and socially society will be altered to reflect the glory of the Creator. What man today calls civilisation is based on the wants of flesh and reflects his greed and arrogance. In consequence, it is full of violence and immorality. As Brother Thomas states in *Elpis Israel*:

“The crimes of man rather than his virtues, have illustrated and distinguished him with an unhappy pre-eminence above all created things. His heart is evil; and, left to its uncontrolled impulses, he becomes licentious, merciless, and more cruel than the fiercest beasts of prey. Such is the being that claims the independent sovereignty of the globe. He has founded dominions, principalities, and powers; he has built great cities, and vaunted himself in the works of his hands, saying ‘Are not these by the might of my power, and for the honour of my majesty?’ He repudiates all lordship over him, and claims the inalienable and inherent right of self-government, and of establishing whatever civil and ecclesiastical institutions are best suited to his sensuality and caprice. Hence, at successive periods, the earth has become the arena of fierce and pandemoniac

conflicts; its tragedies have baptised its soil in blood, and the mingled cries of the oppressor and victim have ascended to the throne of the Most High. Skilled in the wisdom which comes from beneath he is by nature ignorant of that which is ‘first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy’. This is a disposition to which the animal man under the guidance of his fleshly mind has no affinity. His propensity is to obey the lust of his nature; and to do its evil works, ‘which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sects, envying, murders, drunkenness, revellings, and such like’. All these make up the character of the world, ‘the lust of the flesh, the lust of the eye, and the pride of life’, upon which is entamped the seal of God’s eternal reprobation. ‘They who do such things shall not inherit the Kingdom of God’, but they shall die”.

Among the great changes to be wrought in the earth are those of economics. The tendency is to ignore such a subject when considering life in the Kingdom. But an investigation of the prophecies will show that it has much to do with the success of the problems of life today, and will have much to do with the Kingdom in the future. Ever since Adam was condemned to “till the ground from whence he was taken” (Gen. 3:23), man has sought to free himself of that burden and evolve a system that dispenses with the need of personal labour. This is particularly a matter of preoccupation in this age of acute inflation. Noted economist, Alfred Marshal (1842-1924) wrote in *Principles of Economics*:

Religious motives are more intense than economics, but their direct action seldom extends over so large a part of life. For the business by which a person earns his livelihood generally fills his thoughts during by far the greater part of those hours when his mind is at its best; during them his character is being formed by the way in which he uses his faculties in his work, by the thoughts and the feelings which it suggests, and by his relations to his associates in work, his employers or his employees".

Obviously, this is true of life today. Religion for many is merely a facade, whereas in the Kingdom, the worship of God will be of prime importance with all other activities subject to it, and based upon it.

Alfred Marshal suggests that "the business by which a person earns his livelihood generally fills his thoughts most of the day". This is very true. Human nature is governed by economics to a larger extent than we may imagine. It is a subject of constant concern to all. It dictates where and how we are to live, eat and have our being. In her book *Introducing Economics*, Daphne Anzarut writes:

"Nobody ever has everything he or she wants, and the basic problem is said to be *scarcity*. This is because human wants are greater than the resources available to satisfy them. Choices have to be made on which wants are to be satisfied first, and on how resources are to be allocated and combined to satisfy the wants of the community".

Human wants as against human needs is the economic problem of this world. A common form of advertisement issued by banks and lending corporations today, depicts a group in an expensive

boat, car or on holiday, with the simple caption: *If you want it — have it!* Credit cards and bank loans are easily acquired, most often producing in their train many domestic and personal problems.

Under the heading, *How Is The Problem Solved?* Daphne Anzarut wrote:

"It may seem harsh judgment on human behaviour to say that wants are limitless, but just consider the behaviour of most people. Obviously those whose income is low will want more of the goods which make life more pleasant, but even as people get richer they develop wants — for better cars, overseas trips, larger and more luxurious homes. With few exceptions, people always seem to want more material goods or pleasures than they are able to obtain, and this is the root of the economic problem".

The "lust of the flesh, the lust of the eyes, and the pride of life" comprise the source of all human economic woes. Man, unenlightened in the Truth, is a slave to his desires; and they comprise the foundation of all that is in the world (1 John 2:16). The Lord Jesus Christ recognised this when he declared: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth". Referring to the essentials of life, he added: "Your Father knoweth that ye have need of these things" (Luke 12:15-30). Faith will teach us that the Father will provide for things needful; but those who "know not God" are governed by materialism and covetousness; and the impact is seen in modern life. Economic pressures give rise to political

policies. The "have nots" resent the "haves". Philosophers have theorised on the best way to handle these problems for the benefit of Society. Karl Marx among others. He noted some of the inconsistencies in society, such as child labour where infants as young as eight years of age worked fourteen hours a day for meagre wages, whilst factory owners grew rich. He reasoned that some of the community were becoming wealthy at the expense of others. This caused him to write *The Manifesto Of The Communist Party* in 1848, the same year that Bro. Thomas wrote *Elpis Israel*. His agitation stimulated revolutions throughout Europe, and laid the foundations for the Communist policies of today. The conflict of ideas fuelled ambitious men and nations, and led to international division and war. Today the world is hopelessly divided into two economic and political blocs: capitalism and communism. Neither are able to solve the suffering and misery which humanity is experiencing. Neither the man nor combination of men exist on earth with the wisdom and power to bring about necessary reforms to that end. Among the theories of man there is no practical solution of hope for the future.

Insoluble Problems

At present, the western democracies enjoy an unrealistic high level of living. Easily obtained finance allows them to gratify their lusts so that few know what it is to go without. But it is obvious that the world is on a collision course with finance. It has almost

reached the point of no return according to some economists. The Lord warned that the latter days would present insoluble problems in that sphere of activity (Luke 21:25), and Bro. Thomas predicted economic pressures at the Time of the End (see *Eureka* Vol. 4 p. 22 *Logos* Edition). The Western World is living beyond its means, and may soon be called upon to give account. America's annual deficit peaked the \$200 billion mark last year, the highest it has ever risen in history. The foreign debt of Australia has almost reached \$11 billion as the Government continues to borrow overseas to bridge its deficit. This means that every Australian man, woman and child is responsible for about \$3500 of the nation's overseas debt. Every baby born in Australia, does so with that price tag on its head! Thus a family of 6 owes some \$21,000 in addition to any private debts incurred. And the inexorable law of economics demands that some day that debt must be paid!. In consequence, everyone in the Western World is up to their ears in debt. All because human wants are limitless whereas financial resources are not.

Third World Countries

Conditions are not much different in the Eastern World. The combined debts of these nations to the Western world and US amount to over 80 billion dollars, and concern is expressed as to their ability to pay. Yet in such third world countries as Africa or India pitiful poverty and mass starvation exist alongside wasteful expenditure on munitions of

war. There seems no equitable balance between the rich and poor nations, between the "haves" and the "have nots". These factors induce a warlike spirit that will inevitably contribute to the outbreak of Armageddon (Rev. 16:13,16).

The Urgent Need of Christ

The economic morass of the world is a trend that demonstrates the need of Christ's coming. The law of economics testifies that the world simply cannot continue indefinitely spending money it does not have. Ultimately the day of reckoning must come. A new system must be evolved or the monetary foundations of society will collapse. Meanwhile the worldly minded grasps at the provisions God gives without thought to the Giver of every good and perfect gift (James 1:17). He does not understand that God sends rain and sunshine without discrimination for a purpose. He does not know that God "defers His anger for His Name's sake" (Isa. 48:9), because He has a purpose which requires the toleration of the wicked for a season, that His people may be developed and prepared, and the earth's inheritance brought to fitness for their possession. The world is on a collision course with destiny. There is "no way out" of the economic problems that face it. Inflation, rising costs of living, increasing interest rates, economic pressures create problems that are beyond the ability of mortal man to solve. Christ alone has the wisdom and power to do this. And that he will do so in

good time, establishing a way of life on earth providing for economic stability, is clearly shown in the prophetic Word as we plan to show next issue.

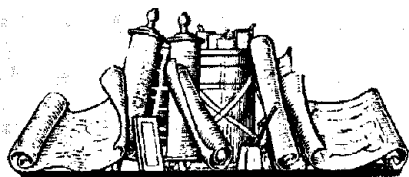
Meanwhile our environment is one of economic instability and wastefulness. The present affluence and ease can dull the senses to the reality of Christ's coming. Our desire for the Kingdom Age can be blunted by the pride of possession or gratification in pleasure of worldly things. Such was the condition of the Laodiceans. Brother Thomas comments:

"They were rich in the wealth of the world, and high in favour with the powers that be. Being rich, they were influential in the state; and being lukewarm, they were not troublesome in bearing witness for the truth against the superstitions of the world. Hence, the world ceased to persecute them, because the world loves its own, and they had become the world's, in ceasing to testify against it" (*Eureka* vol. 1:409).

Their attitude could jeopardise their "inheritance in the Kingdom of Christ and of God" (Eph. 5:5). The warning, therefore, to all who earnestly look for the Kingdom in this Laodicean environment of idleness and affluence is found in the words of the Judge himself:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-35).

WJM (Woodville)



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Appreciation

"We enclose our subscription to *Logos* with much thanks to our heavenly Father for permitting a voice in these last perilous days which has not hesitated to exhort, reprove and encourage us in the ways of right. How desperately the Ecclesias need to heed such a message. We thank you and your helpers for their labours in the pages of *Logos*" — R.C. (SA).

(The co-operation of each one is helpful to the work of an ecclesia. Standards are maintained and the enthusiasm stimulated by humble brethren and sisters giving themselves wholeheartedly to such endeavour. An exhortation, or a reproof, is far more powerful when it springs from examples given as well as words spoken — Ed.).

Striving Together

"We appreciate the work that goes into printing *Logos*, and all the other work that is done at West Beach. We really look forward to receiving the magazine as we are a very small Ecclesia of only 9 members, and a long way from a larger Ecclesia. Therefore the magazine is a way of keeping in contact with what is going on in the Ecclesias. We think it is a way of helping us all to *strive together* towards God's glorious Kingdom. We pray that

Yahweh will continue to bless the work in these last days as we all need each other to sustain us to resist the pressures of the world.

"We are very happy to see the works of the Pioneers being reprinted, and hope that this will continue. Maybe Bro. Roberts books of exhortation could be put on the list, as they are valuable reading for us. We appreciate the encouragement received" — S. & W.C. (Old.).

(Your letter encourages us in the same way in which "Logos" encourages you. For this is a mutual labour, and we can co-operate in prayer, even though divided by many thousands of miles. Paul enjoyed such mutual encouragement (see Rom. 1:12), and we do also — Ed.).

Name of God

"Recently I listened to a recorded address by a brother concerning 'The Names of God in the Old and New Testaments'. He asserted: 'Nowhere in Scripture is there a title of God; only specific references to God's revealed names'. 'Jehovah, being the anglicised form of Yahweh, is perfectly acceptable to English speaking peoples, and follows the pattern of many similar Hebrew words in which the 'Y' or 'Ia' sound has been changed to 'J'. For example, Jerusalem

should properly be Yerushalayim, Joshua should be Yahoshua or Yahshua. The point made was this: If we assert that Jehovah is a corruption of Yahweh, then Jesus is equally a corruption of Yahshua, yet this is hardly ever pointed out, much less insisted upon in our study and worship". — M.C. (NSW).

(Surely "Father" is a title of God as used in both the Old and New Testaments — See Deut. 32:6 etc. There are a number of different titles throughout Scripture. "Jehovah" is not an anglicised form of Yahweh, but a combination of two words: that of the Divine Name, and the vowel points of Adonai or Elohim. Then the Hebrew "Y" was changed into the Latin "J" to produce Jehovah. If Jehovah was an anglicised form of YHWH with the "Y" turned into "J" it would appear as Jahweh, not Jehovah. Jesus is an anglicised form of the original, with the "Y" turned into "J". Being a combination of two Hebrew words, the name Jehovah will be found quite unacceptable to those who understand the facts of the matter — Ed.).

Helped To The Truth

"To those at *Logos* who share in the wonderful privilege to be called sons

of God. As we wait for the return of His son, we realise how much the earth needs the instruction of Yahweh to bring balance and establish true prosperity. How I look forward to partaking in the feast of Tabernacles! Great will be the rejoicing.

"And my sense of hope comes partly from the effort that my brothers and sisters of Logos contribute, because your publications showed me the first glimpse of truth while I was searching through 'church' written matter. The simple yet complete explanations of basic principles caused me to inquire further, and after much debate, caused me, my wife, and a friend to be baptised into the bride and body of Christ.

My hope is that your work will continue to be blessed by our Father and that you will receive the reward due to you at the soon coming of our Lord.

Through his name we are one in family and purpose" — M. & N.M. (NZ).

(Your letter is an encouraging reward for work performed, which all can share who are associated with these labours. It is most helpful to see the glorious truths of God's word enthusiastically embraced. May the blessing of Yahweh continue with you to ensure an inheritance in His glorious Kingdom — Ed.).

Collecting Stamps

Dear Uncle Perce, I am writing to you to thank you for the time and effort you have put into the writing up of the Logos Israel Stamps. I previously only collected Australian

stamps, but while staying at a friend's house I was shown these Israel stamps, so I took the address and since then have been receiving these stamps. I was also given a list of back issues, many of which I have bought. I enjoy collecting stamps from over the world and like to read the history of the stamp and what it was designed for. I also like to read the history of the stamps on which you comment, and the Bible quotes you include. I have been collecting stamps for 8 years and I am now 14 years old and I think it is a great hobby to pursue. I know how busy you are and so along with many other people are very grateful for the work you have put into the writing up for each stamp" — J.P. (SA).

(Your delightful letter is appreciated. I have found a great pleasure in my Israel stamp collection, and have been able to align every one issued with the Bible. This has helped me to understand Israel better, particularly in relation to the fulfilment of Bible prophecy. You can purchase these stamps from us together with the commentary, by applying to Sis. S. Scolyer, c/- 9 West Beach Rd., West Beach, South Australia 5024. These stamps, with commentary, go to many parts of the Ecclesial world — Ed.).

Studying the Proverbs

"I am writing to you seeking advice on how to mark up my Bible on the book of Proverbs. You spoke to the young people at the Family Bible School at the Hayes Conference Centre during your tour in Britain in May last year.

"I have read the book *Pondering the Proverbs*, having been given a copy at our Sunday School Prize Giving night, and I enjoyed your talks to us very much.

"I hope you can help me and thank you again for making the book so interesting" — E.B. (U.K.).

(The book "Pondering the Proverbs" will give you an outline of the Book of Proverbs, and this should reveal the subject matter of any section of Proverbs. Now it is a matter of studying the words and verses of this interesting book. There are two ways in which you can do this: a verse by verse study; or a study of its themes. For example, if you take the word "slothful" and check up the way in which it is used throughout Proverbs, you will build up your knowledge of this subject. There are many such subjects you can check through: the fool, the wise, the simple etc. Such a study will reveal the characteristics of such people, and show attributes that we should emulate or avoid. Meanwhile, I will try and arrange for outlines of each verse to be prepared — Ed.).

Priesthood Now And Future

"Thank you for publishing my letter concerning *Kings and Priests Now*. I am sorry you used the term in reply 'Full Priesthood' which I insisted was promised only to those who overcome.

"Although Paul saw in prospect a 'Royal Nation and a Holy Nation' as part of the 'Third Heaven Kingdom' of which we can be a part if Chosen and

Glorified; he had himself cast aside his robes of office, to recognise only Jesus as his and our High Priest above. Christ comes to take over from those who claim to rule as kings and priests, before the time.

"Christ's own judgment of First Century Ecclesias is enough to warn us against Corporate Presumptions, past and present don't you think? Let us follow Jesus as the Way, Truth and Life and leave priest-craft to the Anti-Christ, as he assuredly did. May all who read this 'so walk', for 'the cross must come before the crown'. We are not greater than our Lord. It is *single file* to judgment, and priestly glory". — H.B. (U.K.).

(The point we made is that if we are called to be priests in the age to come, we must act as priests today. We claim to be brothers of Christ, but the Lord has warned that he will repudiate the title if we do not conform to the manner of life such are called upon to live. We could not understand the last paragraph of your letter so did not include it — Ed.)

Eureka

"I appreciate the much labour that has been involved in the production of such a large work as *Eureka*. It is beautifully presented, and when completed I shall be pleased to be the owner of these volumes.

"I have been a subscriber of *Logos* for the past twenty years and always look forward to receiving my copy each month. I obtain spiritual inspiration from this small magazine.

Thoughts From Philippians

Do nothing from selfishness or conceit,
And do not gloat over others' defeat
Have the same mind that was in our Lord,
Being full of love, of one accord.
Let nothing be done through strife or contention,
And murmuring and grumbling must not be mentioned.

He humbled himself, becoming a servant,
Obeying his Father, in all things, fervent.

Work out your salvation, with trembling and fear,
Then God will dwell in you and always be near
Press onward and upward and strive for the mark,
And heed not the toil, nor fear not the dark.
Count others as better and empty yourself,
If God be found with you then you have great wealth.

Don't worry or fret but take all things in prayer
With faith to your Maker, your words He will hear.

Whatever is honest and lovely and true,
Is gracious and pure, of any virtue,
Is worthy of praise and is of good report,
These things you must study, and give them much thought

If these are your guidelines, your life will abound
With joy and thanksgiving and you will be found
Fit for Christ's presence when he shall appear,
Your Bridegroom, immortal, you'll always be near
Sis. E.S. (N.Z.).

The editorials are powerful exhortations; in fact all the articles are uplifting. May this year see the realization of our hopes" — B.B. (U.K.).

(The production of "Eureka" has involved a tremendous amount of work and money and we are pleased to state that it is now finished as far as typesetting is concerned. The last volume should be printed shortly, and we hope to have it ready for despatch within a few months. It has involved a heavy burden inasmuch as we have attempted to show how Bro. Thomas' exposition has been vindicated by time by the addition of a series of footnotes. We are encouraged that you have

found the volumes helpful. It is our intention, God willing, to immediately reproduce a further edition of this set, so any suggestions for improvement will be appreciated — Ed.)

Question

"I have a question to ask, and I pray that you accept it in the spirit of brotherly love. I ask, Will the real J. Thomas please stand up? In the article, *I Came Down From Heaven*, in *Logos* p. 51, the Lord Jesus is referred to in the following terms: 'He was clearly in an intellectual and moral condition parallel with Adam before he transgressed. The grace of God was upon Adam and imparted to

him much wisdom and knowledge, but still let him free to obey the impulses of his flesh if he preferred it'. Was not this the same Jesus? Would you please give an opinion on the statement of Elpis Israel p. 124: "The Rudiments Of The World?" — L.E. (NSW).

(Where the second Adam differed from the first was in his nature. Christ, in the days of his flesh possessed the mind of God, but his flesh was mortal and left to itself would have reproduced the disobedience that the first Adam did. It was not left to itself. The Father and Son co-operated to conquer it, and so "led captivity captive" — Ed.)

From Tanzania

"I read Logos with interest. And I am sure that *Christendom Astray From The Bible* will help greatly in furthering the Truth. I warmly welcome it. May Logos reach into every corner of the world, and bring fruitful results" — A.M. (Tanzania).

(You will find the reading of "Christendom Astray From the Bible" of immense help to the better understanding of the Word of God. It is needful that the power of the Word motivate us, and this is only possible when it is understood in depth — Ed.)

Bro. Roberts & Divorce

We have enclosed a copy of a brief reply by Bro. C. C. Walker in *The Christadelphian* for 1905, dealing with divorce. It states:

"The interminable strife over the question of marriage and divorce, raised by the misdeeds of some years ago, has reached another acute stage. Bro. H.

Gordon encloses a type-written circular giving extracts from Bro. Roberts writings on the subject, extending over a number of years. The views expressed, which are according to scripture and common-sense, regard marriage as 'indissoluble', 'saving for the cause of fornication' (Matt. 5:32). An extreme party in Melbourne wishes to regard marriage as indissoluble absolutely, and has advertised its un-wisdom in the Age newspaper, and apparently division has taken place".

(Unfortunately, there are very few today who will agree with the statement above. Most believe that marriage is "terminable" for any cause, and when it is severed that the parties concerned have the right to remarry. Divorce is one thing, remarriage is another. We have yet to find where the Lord endorsed remarriage after divorce in his teaching to the Apostles. He directed their attention back to conditions in Eden as at the beginning. Laxity in regard to marriage is a great cause of trouble in the world, and within Ecclesias today, and there is greater need to recognise that Yahweh "hates putting away". That being the case why do so many marriage problems continue to distract Ecclesias? Obviously, God's Word is ignored. The moral conditions of the world are entirely different to those as known to the pioneers of the Truth. We believe there is a need for a careful re-investigation of the theme — Ed.)

Correction

Your Editorial in Feb. Logos refers to the words of Gideon as *The sword of Gideon (the Cutter Down)*

and of Yahweh'.

"The A.V. has: 'The sword of Lord and of Gideon' (Jud. 7:18). This gives the glory to Whom it properly belongs. Therefore, your Editorial, in placing Gideon first seems wrong to me. Please do not think I write thus in a contentious spirit; but I believe we always should be meticulous in expressing Scripture.

"In a recent article in Logos on Revelation, the writer stated that Jesus the Christ was the Author of the Book. However, Rev. 1:1 states: 'The Revelation of Jesus Christ, which God gave unto him..' This shows plainly that the Revelation was God's, and therefore He was the Author who sent forth the things of Jesus Christ. We must always give the glory to God in all we do or say" — L.B. (Qld).

(Thank you for the correction in our Editorial. It was clumsy of us to put the statement upside down. However, in the case of the Revelation, we are told that it is "The Revelation of Jesus Christ". It is true, as you write, that he first received this from God, and therefore the things revealed are God-given; but the Lord, through the Spirit, became the author of those things as he passed on the Revelation to the saints. God is the real Author of all parts of the Bible, but for sake of identification we speak of it as Isaiah, Jeremiah or others who were used by Yahweh for that purpose. Christ did the same. He referred to the words of Isaiah though really he recorded the Word of God. We appreciate your comments — Ed.)

Yahweh's Majesty In Storm and Thunder

David describes a storm as it breaks over the land from the north, and sees foreshadowed therein the latter-day international crisis when Gog shall "come like a storm" against the land. The Psalm commences with glory to God in the highest, and concludes with peace on earth. This message was repeated the angels at the birth of Christ. We continue our verse by verse notes from last issue, at v. 3.

Yahweh's Power And Majesty — vv. 3-8

The forces of nature are used to illustrate the awe-inspiring power of Yahweh, particularly in the manifestation of His future judgments. See also 2 Sam. 22:7-15.

VERSE 3

"The voice of Yahweh is upon the waters" — The "Voice of Yahweh" is descriptive of the roar of heaven's artillery as heard in thunder. This is the first of the seven occasions in the Psalm in which it is heard, and therefore foreshadows the seven thunders of *The Apocalypse*, after the manifestation of Yahweh's glory in the earth in the person of the Lord Jesus (Rev. 10:3). The short, sharp Hebrew expression *Qol Yahweh* appears in the Psalm as a clap of thunder! David describes the storm as sweeping in upon the land from the Mediterranean in the north-west, whipping its waves into a fury. This describes the fear and turmoil of the wicked at the coming of the Lord. Their agitation is likened to a stormy sea (Isa. 57:20), a turbulence stirred up by the crisis leading to Armageddon.

"The God of glory thundereth" — Here the word God is *EI*, expressive of Divine might and power. This will be manifest in judgment at the second coming of the Lord.

"Yahweh is upon many waters" — The margin gives "great waters"; the Hebrew signifies abundant waters such as must have been experienced at the Flood with which the judgment of the

future is likened (see Psa. 29:10). David observes the masses of heavy dark rain clouds rolling down from the north, blotting out the sun, and threatening to swamp the earth in its flood. Christ will first appear "with clouds" (Rev. 1:7). Their righteous judgment will wash the earth clean of it wickedness.

VERSE 4

"The voice of Yahweh is powerful" — And now with the sun darkened, and the ominous, threatening clouds preparing to pour out their devastating hail upon the earth, a splitting clap of thunder shakes the very ground, and induces fear in the hearts of all living creatures. The Hebrew has it: *"Qol Yahweh in power"*. Yahweh will be seen in power in the glorified saints, the "clouds" of the future political heavens. Until His judgments are past, the cloud of judgment will obliterate the shining forth of the Sun of Righteousness.

"The voice of Yahweh is full of majesty" — His judgments on a disobedient world will also be expressive of His majesty.

VERSE 5

"The voice of Yahweh breaketh the cedars" — Cedars are used symbolically for the majesty of fleshly leaders; the might of which will be bent and humbled by the strength of the storm (see Isa. 2:13).

"Yea, Yahweh breaketh the cedars of Lebanon" — The cedars of Lebanon

are accounted the most magnificent of trees, and here represent the most powerful and prominent leaders of the nations. But as a shattered, uprooted giant of the forest testifies to the strength of a storm, so the mighty of the Gentiles are to be humbled; "The day of Yahweh shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up . . ." (Isa. 2:12-13).

VERSE 6

"He maketh them also to skip like a calf" — The entire forest is described as dancing, the mighty limbs shaking with the velocity of the wind. Wind is used symbolically for the spirit and for an army (Dan. 7:2). It will be the appearance of the divine army of immortals that will cause perturbation throughout the Gentile forest.

"Lebanon and Sirion like a young unicorn" — Sirion is another name for Hermon which is south of the Lebanese range (Deut. 3:9). The word signifies *Breastplate*, expressive of defence. Gentile defences will prove ineffectual as a protection from the fury of the storm. The ear-splitting crashes of thunder and the roar of wind will result in the greatest turbulence. The unicorn is identified with the aurochs, a huge animal that could weigh over a ton. The full grown bull stood about 6 feet (2 metres) at the shoulder. The animals were noted for their activity. Bringing such a massive and powerful beast under control would be hard enough today with all modern aids, and was considered a remarkable achievement in ancient times. Unfortunately, the aurochs no longer survives, though drawings of it remain.

VERSE 7

"The voice of Yahweh divideth the flames of fire" — The RV renders this as "cleaveth the flames of fire", a reference to forked lightning darting out of the black clouds following a clap of thunder. Lightning is used symbolically for the belligerent manifestation of divine power.

VERSE 8

"The voice of Yahweh shaketh the wilderness" — David observes the storm moving down through the land inducing fear wherever it proceeds.

"Yahweh shaketh the wilderness of

Kadesh" — The storm sweeps south to the wilderness of Kadesh (*Sanctuary*) which is represented as shuddering at the thunderclaps. Yahweh's judgments will be manifest against the political forces of the Gentiles, and shall reach to the sanctuary also. Vast changes will be brought about in regard to divine worship in the Age to come.

VERSE 9

"The voice of Yahweh maketh the hinds to calve" — The frightening effect of the storm causes premature births, and so brings about new life. This will be the case also in the Kingdom of God. Men shall learn to fear Yahweh, and the result will be a new birth to His glory (Isa. 66:8-9).

"And discovereth the forests" — The RV renders: "And strippeth the forests bare". Leaves, branches, bark are torn away. Thus the glory of the forest will be humbled, and the imperfections of human rule made bare (Isa. 2:12-22).

"And in His temple doth every one speak of His glory" — The RV renders this: "everything saith, Glory". The storm will humble mankind and impress all with the reality of Yahweh's existence. That storm will rage for forty years until all mankind is subject to the rule of Christ (Micah 7:15-17). During that period of time, the Temple will be built; and at its conclusion, at the beginning of the Millennium, a jubilee after Christ's return, it will be opened for service, and all will be commanded to worship therein (Zech. 14:16).

If the seven thunders are representative of the judgments of Yahweh administered by His glorious saints, why is it described as descending from the north over the land? The analogy not only agrees with nature, for in the Middle East, the north is the direction of such a storm (contrary to natural circumstances in Australia), but the north is the direction of judgment (symbolised by Dan as Judge stationed on the north of the Tabernacle). It is the symbol of God's throne (Isa. 14:31), the place of obscurity, so that Christ as Judge is described as coming from the north (Isa. 41:25). The Psalmist declared: "Promotion coming neither from the east, west nor south" but "God is the judge" (Psa. 75:6-7). If it does not come from those directions, it must come from the north, where Dan the Judge was stationed. It is appropriate to the symbolism of judgment, therefore, that the

storm is described as coming from the north, the direction from whence the Cherubim moved against Jerusalem as seen by Ezekiel (Ch. 1).

Peace After the Storm — vv. 10-11

The final picture is one of peace and amity between God and man. So the call to "give glory unto Yahweh" is concluded by "peace on earth and goodwill towards men". Figuratively, a rainbow spreads over the political heavens.

VERSE 10

"Yahweh sitteth upon the flood" —

The storm passes. Though awful in majesty, Yahweh's people need not fear it. To them it is His manifestation as Judge and King, and though the world will be devastated by it, He shall speak peace to them, and through them to the nations. The word "flood" is *marbuwl*, and signifies *Deluge*. The only other place the word is used is in Genesis 6. Moffatt renders: Yahweh "sat enthroned at the deluge". But it is not the Deluge of the time of Noah that is the subject of this Psalm; but that of the times "like unto Noah". The storm that gave rise to the Flood will again be repeated; and the world will be cleansed of its evil for the purpose of establishing true and universal worship. The confidence of saints is that Yahweh is in control of the storms of life, including the political storm developing today. The "seven thunders" yet to utter their voices are the outpourings of divine judgment. God will direct the course of that storm. But as Christ commanded the turbulent Sea of Galilee: "Peace be still", and a peaceful calm followed (Mark 4:39), so it will happen before the Millennium, (Psa. 65:7; Isa. 17:12-14; Hab. 3:10-15). He who can

control all nature can control the nations (Job 38:8-11,22-26; Ct. 22:15-17). The disobedient nations after rain in humility by the divine storm to break forth upon them; but ultimately the saints will reign over an earth at peace, as the antitype of a rainbow in the clouds after rain (Gen. 9:12-16). In this happy consummation will be seen all the glory of Yahweh.

"Yea, Yahweh sitteth King for ever"

— The reference is to the Millennium. The establishment of such conditions will fulfill the covenant Yahweh made with Noah when the Flood receded; a covenant that involves all humanity, but particularly those in the ark (Gen. 9:16-17).

VERSE 11

"Yahweh will give strength unto His people" —

They survive the storm and are manifested in divine strength. See Psa. 28:8-9; 68:35; 84:5,7,10; Isa. 40:29-31; 41:10.

"Yahweh will bless His people with peace" —

The word "peace" in its Hebrew form signifies *to unite as one*. The redeemed will enjoy complete unity with the Father and the Son, being bound together as one by both mind and nature in that day of glory and of peace. See Psa. 72:3-7; Isa. 9:6-7. They enjoy a measure of such peace now (John 14:27; 16:33); but how much greater will it be when all the earth is subject to Yahweh, and His Son reigns in Jerusalem, before his ancients gloriously (Isa. 24:23). Such will be brought about by the outbreak of the divine storm that will destroy the Gentile refuge of lies, and bring all mankind in submission to Christ's teaching and authority. "Even so, Come Lord Jesus".—

HPM

The Judgment

The standing before the Judgment Seat of Christ (Romans 14:10-12; 2 Cor. 6:7-8) precedes the standing with the Lamb on mount Zion. The judgment of the household of Christ intervenes between the resurrection and the ascending of Yahweh's Hill. This is evident from Psa. 24 where, in answer to the question, Who shall go up into the Mountain of Yahweh? Who shall 'rise into' the place of His holiness? — it says, "The innocent of hands and the pure of heart; who hath not lifted up; his soul to vanity, and not sworn to deceit". This implies previous scrutiny. All saints whose moral qualities, on examination, are not found in accordance with the above; shall not "rise into the place of his holiness" — which is Mount Zion. They shall not be permitted to stand there as constituents of 144,000, who are the pure of heart, and in whose mouth no guile hath been found".

J. Thomas

To Ephesus: First Love Lost

"I know thy works, and thy labour, and thy patience, and how that canst not bear them which are evil; and thou hast tried them which say they are apostles and are not and hast found them liars . . . Nevertheless I have somewhat against thee because thou hast left thy first love . . . But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:2-6).

The Ecclesia

Ephesus was the capital of Proconsular Asia: a prosperous city situated on the west coast of Asia Minor. Here the Apostle Paul laboured for three years proclaiming the Truth with the result "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). Luke records the enthusiasm engendered in believers:

"They came and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed" (Acts 19:18-20).

A thriving ecclesia developed as a result of these labours.

On a later occasion, whilst returning to Jerusalem for the Day of Pentecost, Paul, intending to bypass Ephesus, sent word to gather the Elders of the ecclesia to Miletus to hear his final admonition. His address, recorded in Acts 20:17-18, comprised one of his most moving exhortations.

He drew attention to the responsibility of shepherds. They were to "feed the Ecclesia of God", exercising continual vigilance. They were warned that after his death, a new spirit would arise in their midst contrary to that established

by him. This would be "the spirit of error" introduced by "wolves in sheep's clothing" who would care little for the Ecclesia, but much for their personal prestige and gain. The Apostle exhorted the brethren to "watch", to "keep awake" to "remember" and commended them "to the Word of God and His grace". This would be the only means of defeating the influence of false teachers. The demand was for personal sacrifice, the need to contend with very friends if such proved to be "grievous wolves, not sparing the flock".

The brethren never forgot these stirring words. They remained steadfast to their commission by contending with errorists who arose from their midst. They were conscious of the dangers posed, if such teaching were allowed to go unchallenged.

The Spirit's Warning

Ephesus was a *working* Ecclesia as Christ freely stated. He spake of its works, labour and patience. It was an Ecclesia that had *separated* from the polluting effects of those who refused to submit to the requirements in Christ: "Thou canst not bear them that are evil . . ." (Rev. 2:2). It was a doctrinally *pure* Ecclesia, excluding certain who claimed the authority of the Apostles; and "hating the deeds of

the Nicolaitanes" (Rev. 2:6). The brethren had tested them, found them to be liars, and so excluded them. Ephesus was an *enduring* Ecclesia, noted for its persistent labours and patience; clearly recognising the Nicolaitans for what they were.

But, unfortunately, there was in evidence a characteristic that neutralised the benefit of that for which they were commended. The members had "left their first love". They had become used to Christ, taking the Truth for granted. Though sound in the faith, they had allowed themselves to succumb to the natural tendency of permitting the most wonderful experience to become commonplace. In their endeavour to carry out Paul's instructions to "watch" and "be awake", they had forgotten the need to stimulate faith, hope and love. The generation contemporary with the Apostles had passed off the scene, and a new one had taken its place. The pioneering spirit had lapsed. Attendance at the meetings degenerated into a mere habit and the fervency of worship for which they were once noted had been lost. They continued to labour, but the original motivation was no longer in evidence: their service became more of a duty than a joy; more of a burden than a solace. Like Israel who lost the pure, self-sacrificing love of the newly wedded bride (consider Jer. 2:2), they worked hard in the cause of the Truth, but it no longer worked in them as it did once. Like many marriages, once the excitement and wonder of those early days of love were over, first love was replaced by a routine of "married life". Sad as this is when permitted to develop in nor-

mal marriage, it is tragic when it affects a believer's relationship with Christ. An Ecclesia becomes dull when the "first love" is lost.

The brethren in Ephesus had forgotten the spirit which animated Paul's faith. His dedication was, as he wrote: ". . . so that I might finish my course *with joy* . . ." (Acts 20:24). Their joy in Christ had all but vanished as the future "paradise of God" (Rev. 2:7) was pushed into the background by the mundane things of life.

A Warning For Us Today

It is possible for an Ecclesia today to drift like that in Ephesus: full of commendable works and hard labour for Christ, but with love degenerated into mere routine. What is the state of our Ecclesia? Is our love as keen as it was originally? Does the excitement of the Word still move us? Is our labour one of "joy" as Paul could claim? Is the coming Kingdom of God our heartfelt desire? Do we ardently await the advent of our Bridegroom?

For Paul the Kingdom was a reality, and time "seemed unto him but a few days, for the love he had" for its consummation. It was this joyful love that the Ephesian Ecclesia needed to rekindle, to "hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). And the counsel of Christ to the Ecclesia needs to be applied by ourselves: *Remember! . . . Repent! . . . Do the first works! Revive your love!* We "remember" by recalling our reaction to the Truth when baptised. We "repent" by deliberately turning back, discovering anew the excitement of the Word by the study of it; by concentrating the mind upon its sig-

nificance. We do the first works, by rekindling our love for that which once held us in captivity.

As we hearken to the voice of Christ, and recognise the significance of the times, it is urgent that we follow the Spirit's advice, and revive our first love. There is no place for indifference or apathy where that is found.

Commendation

There was, however, commendable features in the Ephesian Ecclesia. Its members "hated the deeds of the Nicolaitanes", which "I also hate", declared the Spirit (Rev. 2:1). This may sound strong language to some in the Ecclesia today imbued with a false sense of self-satisfying morality. For some it is scandalous to speak of "hate" as emanating from Yahweh or His Son. They would advocate a more sympathetic approach in "brotherly love" to those practising error in its midst. What saith the Scripture? "Love the good and hate the evil". When things are viewed through Yahweh's eyes, when flesh is recognised as deceitful, and the disastrous consequences of ignoring its potential for evil is kept in mind, "hate" is the only appropriate reaction that can be engendered in those who love the Truth. David declared: "I have hated the congregation of evil doers" (Psa. 26:5). This spirit possessed the Lord when he found in the Temple those who had made his Father's house a house of merchandise (John 2:13-16). Their presence was both hypocritical and displeasing. That generation of hypocrites he denounced with many woes. The Lord would not tolerate them therein to market their life-destroying sorceries; his soul loathed

them (Zech. 11:8). He hated them because in fact they hated the Truth and led others astray from it. "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

Earlier in Israel's history the prophet Jehu challenged King Jehoshaphat for compromising the Truth in his association with King Ahab. "Shouldst thou help the ungodly and love them that hate Yahweh?" (2 Chron. 19:2). Sadly the lesson has not been learnt by the Ecclesia today. At least in this matter, Ephesus had persisted well, for its leaders would not allow the Nicolaitanes (*destroyers of the people*) to have victory over the members. The Ephesian Ecclesia rightly withstood them and were victorious. In this respect we need to follow their policy or the Truth may perish as in former generations.

Final Admonition

Christ's final exhortation is "to him that overcometh". This exhortation was given to all the Ecclesia, and represents the need for self preservation. The appeal is to the individual, "to *him* that overcometh". Whatever state our Ecclesia may be in, whatever may be the policy or conduct of those with whom we meet, our salvation will be determined by our personal attitude. We must oppose the Nicolaitan spirit if ever it is manifested in our Ecclesia, while also ensuring that our "first love" remains steadfast. The way to do that is to respond to the Spirit's call: "He that hath an ear let him hear" for "faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

R. McAllister (Woodville).

A Certain Man Went Down . . .

True friend — who saw me as I lay
Sore stricken on life's rough highway;
Into my wounds pour'd oil and wine,
Oh! thou hast drawn my heart to thine.

For some there were who saw me lay
Who came and look'd, then went away:
Oh! was it fear? or was it pride?
They pass'd by on the other side.

A Friend there is, who saw us lay
Death-stricken on life's rough highway;
Whose love was such, his *Life* he gave
That we poor outcasts he might save.

Restored to life he dwells above,
Sweet impress of the Father's love;
He still binds up the broken heart,
And nought from us his love may part.

"Ye are my friends," he says to all
Who keep his precepts, great and small,
And ye shall "shine forth as the sun"
For kindly deeds which ye have done.

H.P.

Striving For Peace



There hasn't been a World War for 40 years, and yet never before has the call for peace been so vehement! Is it peace, if there is no World War? What peace so long as the whoredoms of Jezebel and her witchcrafts are so manifold in international, national, civil, political, religious, domestic and psychological violence? (2 Kings 9:22). The use of the word 'peace' in the UN, politics, education, Lebanon, Israel and US-Soviet Summits, bears no relationship to the reality of true peace on earth, for none of those agencies is based on righteousness, without which there will be no peace (Isa. 32:17).

Fear-ridden World

Recognising that the world is breathless with fear, as it teeters on the brink of self-destruction, the UN pronounced its peace-gesture for 1986. Without dissent, the General Assembly on its 40th anniversary, 24 Oct. 1985, designated 1986 the International Year of Peace. But among other crises, discord over the long-standing Israel-Arab stand-off regarding a Palestinian homeland, caused it to be a low-key pronouncement, and the delegates could not feel sufficiently confident even to declare a renewal of purpose for their chartered existence. How on earth can there be peace without renewed and recommitment to a new set of ethics, from that which has plagued the earth for 6,000 years? This year we can expect Peace and Security to be a common topic of discussion at work, with clients, neighbours, vis-

itors and friends. Having Paul's prophecy from 1 Thess. 5:3 as a catalyst for discussion from the divine standpoint, we are privileged to offer our associates the gospel of true peace. But first we must understand what man is offering. If we better understand the substance of each of these, we can better answer them with the peace that passes all understanding.

1986 — International Year of Peace

The first main arena of peace-seeking, is an UN-sponsored International Year of Peace and Security. In the forty years of the U.N.'s life and declared purpose of 'saving succeeding generations from the scourge of war', 300 wars have been fought and 21 million lives wasted according to a UN study (*The Advertiser* 17/2/85). The report adds that in 1983 alone, 4

million troops were fighting 40 wars in 75 countries. Hideous post-war conflicts that come readily to mind, are the Vietnam War, Pol Pot's national annihilation in Kampuchea, the Middle East, the Iran-Iraqi bloodbath, Uganda's lunatic government during and after Idi Amin, and a constant rash of conflicts erupting on almost every land mass. Far from resolving such conflicts, the UN has not been capable of even moderating. On the contrary, it has 'become merely a forum for propaganda and counter-propaganda and has failed utterly to settle the most vital international disputes' (*The Australian* 9/11/85).

Acknowledging this impotency, the UN Secretary-General, Mr. Perez de Cuellar says: "Never in history has there been a time when governments needed so much to cooperate with each other . . . the alternatives are unthinkable". UNESCO too, has proven its vulnerability to Third World propaganda to a point unacceptable by the USA and Britain, both of which have seen fit to withdraw from such a rampantly political operation. All of these attributes are a blight on the UN's role, but its final curse is divine.

In 1975, *The Organisation of African Unity* under the Presidency of Idi Amin, met in Uganda and prepared a statement which was later passed by the UN General Assembly. It read in part that countries such as the Soviet bloc, Arab States, and nations from three other continents "most severely condemned Zionism as a threat to world peace . . . and determines that Zionism is a form of racism and racial discrimination".

Abraham was given the assurance that God would bless those

who blessed His people, and curse those who cursed them. In formalising its opposition to Israel, the UN has brought upon itself that curse for "the Lord shall yet comfort Zion and shall yet choose Jerusalem", and no individual or government will walk after the stubbornness of their evil heart (*Zech.* 1:17; *Jer.* 3:17). There are 159 members in the UN, and they have no key to world peace. Neither do experienced journalists. The Editorial in *The Australian* on the UN's 40th anniversary (24/10/85) read:

"If the democracies are to withstand the dangers surrounding them, they must accept the U.N.'s limitations and build their security on their own strength and on their willingness to work together for the values they represent".

That too, is futile, for "it is not in man that walketh to direct his steps aright".

The Peace Movement

The second hopeless cry for peace proclamation is the political Peace Movement and disarmament. As a build-up to the International Year of Peace, "peace" activity has been increasingly intense throughout the western world this decade. Millions have marched for the cause of peace. The peculiarities making the Peace Movement a lost cause are its blatantly political anti-American thrust, which immediately makes it "for" the Soviet Union. Neither side can further the cause of peace, because neither rules justly (2 Sam. 23:3).

The Australian Peace Movement applies this stance and is supported financially and doctrinally by the Federal Department of Foreign Affairs. Three million dollars have been allocated to peace causes and film-making on disarmament, and peace-related issues during 1986

(Advertiser Oct. 1985). National disarmament conferences draw together a plethora of peace groups from churches, academies, trade unions and other groups. Prime-movers at those conferences, are accredited socialist left-wing advocates for disarmament, whose goal is to transform "Australian attitudes and perceptions . . . the key objective is to . . . fashion a new conception of world order" (*Bulletin* 8/10/85). The movement intends achieving this from the outset by banning US warships, making the Pacific nuclear free and closing joint US-Australian defence facilities out of "concern" that they would become nuclear targets. The statement of Dan. 8:25 that by peace the King of the North will destroy many is most relevant. The Russians are not totally excluded from mention in these plans, but they are hailed as the nation that can be trusted "to act in their own self-interest to avert a nuclear war". In Australia and elsewhere, a determined assault by the peace movement is underway attacking US foreign policy and defence pacts, whilst remaining mute about the Soviet presence (*Time* 19/4/82). Quite unabashedly, the Peace Movement is political and favours the King of the North. Peace treaties and pacts will not secure peace on earth, but entering into covenants with Yahweh through the Prince of Peace will succeed (Isa. 30:1,18; 9:7). Like the UN, the Peace Movement will be cursed:

"Draw me not away with the wicked, and with the workers of iniquity, which speak peace with their neighbours, but mischief is in their hearts . . . Because they regard not the works of Yahweh, nor the operation of His hands, He shall destroy them and not build them up . . . Yahweh will bless His people with peace" (Psa. 28:3-5; 29:11).

Peace Education

The third and final human project for peace is Peace Education. The promoters of the Peace Movement and the organisers of Peace Studies on the education system mutually feed on each other. In Britain, this has become a hot political issue. Possibly because in the perplexity of the world at large, parents who have no known solution to rescue the world from the brink of war, resort to anything which is self-titled 'peace'. But at the same time they see it as yet another futile political exercise. Nevertheless, Peace Education claims:

"To assist the individual to grow into a human being who thinks critically, feels solidarity towards those weaker, is conscious of empathy and responsibility and who is able to co-operate with fellow humans, to create conditions for peace for all nations. It requires a knowledge of great world problems, changing attitudes to prefer non-violent action and training to promote the conditions for peace in practice".

Such naivete has proven to be vulnerable to politics, for very few top level planners in Peace Education are notable for achievements in education; on the contrary, they have clear political biases to fulfil. A definite purpose is to a complete political doctrine of "peace" by implanting peace studies across the whole curriculum to maximise its impact on students. It is developing as a "cultural" study of literature, history, philosophy, geography, maths, science, economics and politics. One writer *Australian Teacher* Feb. 1985 suggests:

". . . that the threat to our survival is a result of the world economic and political situation, the role of Technology and science in world history and the cultures that produced them . . . a role of schooling is to introduce students to the culture, to challenge it and develop it . . . peace education must consider the whole curriculum if it is to make any

significant contribution to peace and disarmament”.

One group of Victorian Peace Studies' students interestingly sought first and foremost “hope” in life. They defined peace as “no armies, no bombs, no US government, and no oppression anywhere, freedom from fear and anxiety: non-violence; non-hatred; non-conflict”. Man, without the guaranteed formula for peace, will devise his own.

One of the tactics employed in *Peace Studies*, is the insidious “values clarification technique” in which studies are taught:

“. . . that everything is relative, no one set of moral standards is better than any other, and that traditional customs are at best a curious anachronism” (*Australian* Feb. 1985).

Such an approach is justified by the belief that Australia no longer has moral or religious consensus, thereby demanding “consciousness to be raised and attitudes challenged”. *Peace Studies* is an out-working of this deceitful erosion of mutual care for each other. Values clarification is “fraudulent, shallow in scholarship, biased in politics, and out of place in a worthwhile school”. The thrust for its development “is from teachers’ unions . . . almost all of which are under the control of various left-wing coalitions”. The reason for objecting to this is plainly that a left-wing bias unbalances the content and attitudes being propagated. At least the approach is consistent: the N.S.W. teachers Federation awards the Sam Lewis Peace Prize. Sam Lewis was a long standing Communist with pro-Soviet leanings. Consistent with that, peace-resources in NSW offer facile statements that the Soviets are more

peace-loving than the U.S., and that the democratic US and totalitarian Soviet Union can be equated in behaviour. A political motive for Peace Studies is clear — “Peace Education is not just talking; it is becoming part of a struggle”, and combined with Socialist perspectives, it will “bring about the distribution of wealth and power” by being targeted at primary children! But when the Kingdom of God is established, God’s law and word will be taught “and all thy children shall be taught of Yahweh, and great shall be the peace of thy children” (Isa. 2:1-5; 54:13).

The Credibility Of Christendom

We must bear in mind that none of the above approaches to peace gives any consideration to a spiritual, divine involvement in the world’s affairs. But even church lobby groups show spiritual destitution. *Christians and the Arms Race*, Keith Suter, a Uniting Church Minister and PhD. in International Law and Guerilla Warfare recommends “Christians should be prepared to work with all groups including those containing communists and humanists”.

Harvey Perkins from the same church, wrote in *The Wolf And The Lamb* on political action:

“. . . the prime task is to tackle the arms race . . . support arms limitation, treaties — bring military spending under control . . . understand the issues of nuclear strategy . . . use mass action as a teaching tool — through sit-in, teach-ins, prayer vigils . . . support the efforts of the UN for peace and disarmament . . . there is no majority power to implement decisions which they make”.

The back cover of the book symbolises their failure to recognise God as the majority power; it bears the slogan *The Future In Our Hands*.

The Catholic Church too, is at odds over the path to peace. Its spectrum of solutions ranges from Marxist Liberation Theology, to nuclear weapons as a deterrent, to Augustine's 5th century concept of a "just war", to the ubiquitous anti-American stance. A leading lay commentator for the US Catholic Church, Michael Novak, decries a utopian view of the future as offered by the Bible. "I don't think Jesus promises us that we are going to live in political peace (*Time* 8/11/82).

Protestant Churches too, refrain from a Biblical hope for peace. . . the foreign policy of many Protestant agencies often leans in some significant ways towards the Marxist-Leninist left".

The World Council of Churches and the US National Council of Churches are both proven suppliers of funds to revolutionary causes (*Time* 23/3/83). Clearly, there is little knowledge of, desire of, or faith in God's ability and purpose to fill the earth with His Glory, nor that He rules in the Kingdoms of men (Dan. 4:17; Num. 14:21).

The Promise of Peace

It is understandable therefore, that the author of today's tribulation and confusion is man, because he refuses to acknowledge that God's laws, statutes and ways are right and his own ways are wicked (Psa. 18:20-27). The author of peace however, is God, the Creator, who by His Grace is calling us to peace with Him (1 Cor. 14:33; 7:15). The fundamental hope offered by the Bible, is this peace which is available to all who align themselves with the unity of His Spirit, based on a love and trust in His law and purpose (Eph. 4:3; Heb. 13:20,21; Psa. 119:165; Isa.

26:3,12). On that basis mutual edification results (Rom. 14:17-19). Recognising the hopelessness of man's proposals, and with the assurance that no flesh shall have peace (Jer. 12:12), let us turn to the God of Peace:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid" (John 14:27).

What are the essential ingredients for God's peace?

The common Hebrew expression *shalom* is a distinctly positive peace. It is not just expressing friendliness between God and man, but security, happiness, health and prosperity. At the same time it is a union in quietness and rest, a wholeness and calmness as settled as quiet water like a "sea of glass" (Rev. 15:2). In this complex and difficult society in which we live, it is incumbent upon us to offer this better way, these glad tidings of full peace, obtainable only through the absorption of God's wisdom (Acts 10:36; Eph. 2:17; Jas. 3:17). The perplexities confronting mankind, are a form of chastening that force us to commune with God in a quest for comfort and reassurance. If pursued according to truth and faith, righteousness, the fruit of which is peace, will result (Heb. 12:11). That is a peace of mind that can be attained now in this life. Peace on earth must wait for the appointed day when God will judge the world in righteousness with His armies. The present, distressing discord between every one of the earth's population of 5 billion will then be terminated. Our judgment and influence on each other is temporary, inadequate and fallible, so righteous judgment by the immortal Sun of righteous will produce the

quietness and assurance for which we all yearn (Acts 17:31; Luke 2:14; Isa. 32:17). Having recognised God's call to His Peace, we must act. Depart from evil, do good, seek peace and pursue it (Psa. 34:14). How? Flee youthful lusts and follow righteousness, faith, love and peace out of a pure heart as exemplified by the Lord Jesus Christ, making us perfect in every good work to do His will (2 Tim. 2:22; Heb. 13:20,21; Col. 3:15). We then can rejoice in life, peace, the inheritance of the earth, willingly, submitting to and praising Yahweh's everlasting strength which has the power to achieve abundant peace (Gal. 5:27; Rom. 8:6; Psa. 37:17; 85:8-10; Isa. 26:3; 54:13). The source of all these behavioural guidelines is the Bible, the handbook of life.

The accusation will be made that a dedication to God's way is selfish, but isn't the offer of peace and life made to all mankind — one who criticises the offer must first have heard it. All we are doing, is responding positively to that offer. In faith, we know God's promises will be fulfilled. The cynic's lack of faith causes his choice to be for the pleasures and uncertainties of life, subject to time and chance, with no knowledge of our hope for the future. In the world, such tribulation offers "no peace to the wicked, because the fear of god is not in them — the way of peace have they not known" (Isa. 57:21; Rom. 3:10-17).

A doctrine of true peace needs an exemplary and invincible administrator. The Lord Jesus Christ will be the Prince of Peace over this covenant of eternal peace, governing the Kingdom of God on earth (Isa. 9:6,7; Ezek. 34:23-31; 37:20-28). He is authorised for that role

because of the destruction of His own life, of sin and therefore death. As the first fruits of immortality, he has the peace that passes all understanding. It is Jesus Christ as the Lord of Peace, who executes our reconciliation and rest with God (2 Thess. 3:16; Acts 7:26; Phil. 4:7; Eph. 2:14-17; Heb. 7:2; Matt. 11:28-30; Rom. 5:1).

We have long been exhorted to pray for the peace of Jerusalem, "the vision of peace" (Psa. 122:6). It is there that the House of God will be situated and inhabited by Christ and the immortal saints. Jerusalem will exude peace, not as a vision, but as a reality. "In that place says Yahweh of armies will I give peace" (Haggai 2:9). When this perfect peace is in Jerusalem, there will be "glory to God in the highest, peace on earth and goodwill toward men" (Luke 2:14). With great sadness we know that the International Year of Peace, the Peace Movement, and Peace Education will witness increased conflict rather than peace, discord in lieu of harmony, lust instead of trust, and perhaps even sudden destruction. How beautiful and privileged are the feet of those who preach the gospel of peace to come when finally swords will be beaten into plough shares and spears into pruning hooks. Neither will men study war, but will teach peace. "Blessed are they that do His commandments that they may have the right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Man must align himself with that divine formula for life and peace. There is no choice. "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

J. Catchlove.

The Laver

"That he might sanctify and cleanse it with the laver of water by the word" (Eph. 5:26 — Gr.).

The laver, which stood between the altar and the door of the tabernacle, was a brazen vessel containing water in which the priests had to wash their hands and feet before entering the tabernacle or ministering at the altar. Bro. Roberts makes a great point of the position it occupied in treating of the antitype. He says: "After sacrifice, washing — purification — making clean". That is, after having associated ourselves with Christ's sacrifice by union with him in baptism, there must be a cleansing of the minds by the Word. Washing at the laver is typical of the purification process our minds have to undergo to fit us for a place in the tabernacle of God. That the priests had also to wash before attending at the altar presents no difficulty, for the mind must undergo a certain amount of cleansing before a man is in a fit state for baptism.

As we have seen, the cleansing medium represented by the water is the Word of God. Being well acquainted with Bible teaching concerning man in his natural state, we see clearly the need for the purifying process that the Scriptures must be allowed to carry out in the minds of those who would please God. And that cleansing will not be effected without effort on our part. Some people think there is nothing to be done but to allow a "holy spirit" of their own imagining to operate on their minds — a spirit that lulls them into a state of self-satisfaction which they mistake for genuine piety. We know that this is not so. Holy men of old who possessed the God-given Spirit were great students of the Word, and this contributed largely to their faithfulness.

We picture Daniel, the prophet to whom such wonderful revelations were given, diligently studying the writings of Jeremiah.

We see in our mind's eye Paul, in his own hired house at Rome, expounding the Scriptures from morning till night.

There is abundant testimony in the Psalms to the high esteem in which David held the Word of God.

And we know also that nobody had a greater regard for, or a better knowledge of, the Scriptures than Christ himself. In following Christ's footsteps let us not forget to follow him in his reverence of God's Word in the practical application he made of it in his everyday life.

Speaking of the righteous man, David says in Psalm 1: "His delight is in the law of Yahweh: and in His law doth he meditate day and night". There is the standard. What a high one!! It does not mean ten minutes or quarter of an hour grudgingly spent in scampering through the chapters for the day. It means a careful reading of and meditation on the Scriptures, and our study should not stop short at a reading of the daily portion.

We can see the need for the constant study of the Word. It is the only way by which evil thoughts can be rooted out and divine ones implanted in our minds. To tell ourselves not to think this, not to speak so, not to act thus, is not enough. If we are normal beings we must be thinking, saying or doing something. The Scriptures provide the right material on which to exercise our minds, and give us guidance in regard to our words and actions. The constant implantation of divine thoughts in our minds is the only means of driving out evil ones, and therein lies the secret of a successful probation.

We are living in troublous times. The history of the Truth never has been a history of ease and peacefulness. False doctrine and false practice play such havoc among the "many called," that we tremble for ourselves. Love and reverence for God's Word, and a faithful putting into practice of what it teaches is our only safeguard. Then shall we be able to hear the comforting words spoken in the Psalms concerning a righteous man: "The law of God is in his heart: none of his steps shall slide".

M. G.



Minor Matters

“Then said they unto him, Say now Shibboleth: and he said, Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passage of Jordan” — Judges 12:6.

What harsh treatment for so minor a matter. Those who could not pronounce *Shibboleth* correctly were put to death! It was merely a matter of accent, of the pronunciation of a single letter. But because they failed under that test, over 40,000 died! Human nature stands aghast at such cruelty. It seems the arbitrary action of a barbaric age. And that is how many view this incident. They use it often to justify their own actions. They stand in judgment upon those who may demand a certain measure of doctrinal understanding, or standard of deportment in meeting, and contemptuously push the requirement aside as a mere *Shibboleth*. They look upon such matters as unimportant: the bane of a party faction. If we cannot pronounce the *Shibboleth* of a party then we are heretical — and figuratively are put to death for something unimportant.

Some, to defend their “right” to act as they please, irrespective as to the feelings of others, or to believe what they want to believe setting aside accepted doctrine as unimportant, decry the scruples of others as mere *Shibboleths*. In effect they declare: Although we cannot pronounce your *Shibboleths*, we claim the right to worship God as we please. We do not believe our actions or our understanding will prevent us gaining the Kingdom.

They care not that in so acting they divide an Ecclesia. They completely ignore the Apostolic command: “Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, “The reproaches of them

that reproached thee fell on me" (Rom. 15:2-3). They do not follow the example of the Apostle who declared that "all things are lawful, but all things are not expedient"; and who was prepared to refuse meat because of the scruples of others.

Look a little closer at the incident recorded in Judges, and note the real enormity of those who at the ford of Jordan could not form their mouths aright to say, *Shibboleth!* For the test was put, not as a test of orthodoxy, but as a test of character. It revealed the person for what he was, and removed the facade of lies behind which he hid. And character is formed by performing little things, by giving attention to minor matters. Acquittal or condemnation at the "fords of Jordan", at the point when we shall be permitted to enter the Kingdom, or will be turned away therefrom to the second death, will be determined, in large measure, by our attention or otherwise to what we may consider to be minor matters.

Jephthah had delivered Israel from an oppressing enemy; but despite the sacrifice he performed in doing so, the Ephraimites took umbrage at him. They harshly assailed him. Jephthah remonstrated with them quietly and thoughtfully. His reasoning was offered with dignity and clarity. But the Ephraimites would not be placated. They bitterly and angrily assailed him, until they went too far. They repudiated the authority of Jephthah; they called in question his standing in Israel. In effect they said, "You and your following are but fugitives of the tribes: ill-born, ill-bred! Ephraim will not have you; Manasseh will not have you; you are playing between the two, and are outcasts of both: away with you!"

Such words of anger, repudiation and contempt resulted in civil war. It sometimes does so in Ecclesias where scant respect is paid to those in authority. Then bitter conflict ensues. It did so in Israel in the days of Jephthah. The Gileadites under his leadership took the fords of the Jordan, and in effect proclaimed: "Every man who passes here must give good reason for doing so". When any said: Let me go over, the men of Gilead said unto him, Are you an Ephraimite? If the man said, No, they placed him under test. They said unto him, Say now *Shibboleth*; "and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan; and there fell at that time of the Ephraimites forty and two thousand".

They were executed because they could not say *Shibboleth*.

Their accent betrayed them. Such a little thing, such a minor matter, the pronunciation of a single letter. But, in fact, that little, minor thing revealed their true characters. It showed that they were Ephraimites: mockers of God's appointed Judge; Israelites who were not prepared to submit to authority, but demanded their so-called "right". Now, at that Judgment Seat, they lied to conceal their true identity. But the test imposed revealed them for what they were.

So also at the Judgment Seat of Christ. It will be little things that will govern our destiny. Christ declared: "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity!" (Matt. 7:22-23). Again he declared: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Notice the emphatic language: "*Verily* I say unto you . . ." Again: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The cup of cold water is nothing in itself; the least of these my brethren may be ignored; but the action is seen of Christ who "searches the reins and hearts".

It is in the performance of little things, of minor matters in the Truth's service that we communicate to others what we really think of it, and of Christ. If we do not take either it or him for granted, we will seek to perform his will in minor matters as in other labours.

And what are the little things, the minor matters that communicate to others what we really think of Christ? Is it not in the enthusiasm we display in meeting? Is it not in the extent we are prepared to go out of our way to avoid friction therein? Is it not in the way we are prepared to set aside what we may consider our right or what we may want to do, to submit to the orderly conduct of a meeting? Is it not in the consciousness we have of the presence of God and of Christ in the gatherings?

Observe how little things help to change the character of a meeting. In one meeting the decorum is impressive. Members are conservatively dressed as a token of their respect for the One Whom they are about to give themselves in worship, and Who

calls for a manifestation of fear and love. They take their places quietly, and prepare their minds by reading from the Word, or pondering the words of the hymn they are about to sing. Go to another meeting. The dress is casual; and so is the conduct. The meeting radiates a rowdy familiarity and friendliness; but it is one that obtrudes to the exclusion of the solemn purpose and function of worship. Suddenly the meeting commences; the greetings and laughter subside, and the mind is dragged away from mundane things to suddenly focus on Yahweh.

But somehow there is a lack in the meeting. It cannot form to say *Shibboleth!* The decorum has not helped to prepare the members to come into the august presence of the Father and the Son. There is no trembling at the feet of the Mighty One; no contemplation of dazzling light unapproachable that hides His increate Glory. The casual dress and sloppy attitude have been disturbing to others; and the meeting takes on the same character. Some assert their right to be comfortable; they will get much more out of the meeting that way! They do not consider whether the exercise of their "right" (if "right" they have) will contribute to a lowering of standards. They fail to consider whether the liberty they claim for themselves is perhaps licence. They do not consider the example of such as Paul who gave up all so-called "rights" to serve his brethren; or the Lord Jesus who "pleased not himself".

We can all do a lot to help a meeting by attention to little things; by submitting to the requirements of those who have been appointed to govern and guide it. Paul exhorts: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief" (Heb . 13:17).

The Ephraimites refused to do that; and their anti-God attitude of rebellion (for that was the real measure of their folly) was manifest in a very little thing: the failure to pronounce a word. The Ephraimites were an irritable and irritating group in Israel, constantly asserting their "rights", demanding the freedom to act; or voicing complaints against those who made demands upon them. Their real attitude was revealed in a little matter: they could not pronounce *Shibboleth* — and so they died.

Christ is at the door. Shortly we will meet him at the figurative fords of Jordan. The judgment will take into account little things. The service we render one another now, the submission we

show to the requirements of Ecclesias, the extent to which we are prepared to "please not ourselves" in the liberty we may demand will govern our destiny. Paul warned: "Happy is he that condemneth not himself in that which he alloweth" (Rom. 14:22) — and he was considering "little things" in which a member could claim liberty of action. In context he warns against two actions: an unreasonable condemning of one's brethren; and the setting at nought of those in Ecclesial authority (v. 10). He warned against this by reminding his readers that they "shall all stand before the judgment seat of Christ". That judgment is hastening. Let us make ready for it, that we may be able to say *Shibboleth* with confidence in that day. If we are prepared to co-operate in little things to further the work of Christ in these last days of the Gentiles, we can look forward to great things in the future with every confidence.

J. P. Mansfield

Debasing The Mind

An article in a recent *Readers Digest* presented the severe disadvantages of what appeared as the best job in the world. A prominent film critic after 3½ years and nearly 400 film reviews tells why he left his job. Out of 300 films released in the U.S. each year he found it difficult to select 10 that were good, and rarely could he find 6 that were outstanding. What caused him to resign was the effect the movies were having on his life. He writes: "the more movies I saw, the more I changed. It took progressively longer to rid my mind of disturbing images, language, and emotions. I was often depressed and reacted angrily to the slightest provocation from my wife and children". Those in Christ who imagine that they can indulge in similar viewings per medium of Video, Movies or T.V. without being tainted could well take advice from this professional. In contrast, the Apostle Paul emphasised the impact of spiritual things upon the mind and wrote: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord" (2 Cor. 3:18). Bro. Thomas commenting upon the words, "image and likeness" (Gen. 1:26) writes: "But, though Adam was made in the image and likeness of the 'holy ones', the similitude has been so greatly marred, that his present posterity presents but a faint representation of either" (*Elpis Israel* p. 39). Even though this is the case we are in the "likeness" of Adam who was in the "likeness" of the *Elohim*, and therefore have a mental capacity that can be filled, or left empty of spiritual things. By the study of the Word we can fill it with valuable thoughts, or by the time-wasting viewing of the Movies or T.V. debase it with crude or evil things. Whatever we do now will govern our destiny tomorrow.

PJM

What Ought To Be Done At This Crisis

This brochure was published by Brother Thomas in March 1851 in answer to a request by a group of Millerites (Seventh Day Adventists) who had requested guidelines of study to advance their understanding of the Scriptures. A number was printed and distributed in England mostly without cost. But subsequently a man was employed at 37 cents per day (!) to sell copies at 2 cents each. His success in doing so paid for his hire! The leaflet was afterwards issued in USA for distribution. It set forth a systematic system of Bible Study.

I. A Few First Principles

1. "The just shall live by Faith" (Hab. 2:4; Rom. 1:16,17).

2. "Without faith it is impossible to please God" (Heb. 11:6).

3. "Faith comes by hearing the word of God" (Rom. 10:17).

4. "Faith works by love, and purifies the heart" (Acts 15:9; Gal. 5:6).

5. "The One Faith", is "the assured expectation of things *hoped for*, the conviction of things *not seen*". Heb. 11:1; Eph. 4:5.

6. These things are "the things concerning the KINGDOM of God, and the NAME of Jesus Christ" Acts 8:12.

7. "All are the Children of God in Christ Jesus through the faith. For *as many as* have been baptised into Christ have put on Christ, and if Christ's, then Abraham's seed, and heirs according to *the promise*" Gal. 3:26,27,29.

8. Such "will be presented holy and unblameable and unreprouvable in his sight, if they continue in the faith grounded and settled, and *not moved away from the HOPE of*

the GOSPEL which was preached (by the Apostles) to every creature which is under heaven;" Col. 1:22, 23; and "patiently continuing in well-doing" and so "seeking for glory, honor, and immortality" Rom. 2:7.

9. "Behold what great love the Father hath bestowed upon" such "that they should be called the Sons of God". They are even "now," in this present state of existence, "the Sons of God; and it doth *not yet* appear what they shall be; but *we know that, when Christ shall appear, they shall be like him*; for they shall see him as he is. And every man that hath this hope in him purifieth himself, even as Christ is pure" 1 John 3:1,3. Hence,

II. A Bible Christian

is one, who understandingly believes "the things concerning the Kingdom of God and the Name of Jesus Christ," with the humble, affectionate and obedient disposition of a little child; is "immersed into the name of the Father, and of the Son, and of the Holy Spirit;" and

henceforth walks in "denial of the lust of the flesh, the lust of the eye, and the pride of life, in hope of the gift to be brought to him at the glorious appearing of Jesus Christ in his kingdom".

III. Of An Association of Bible Christians

The duty and privilege of an association of such Christians is,

1. "To observe all things whatsoever Jesus hath commanded his Apostles to teach" Matt. 28:20.

2. To advance from the principles of the doctrine of Christ and go on to perfection Heb. 6:1. "Pressing toward the mark of the prize of the high calling of God in Christ Jesus" Phil. 3:14. "And so making itself ready for the festival of its union with the Lord" Rev. 19:7,8.

3. To "earnestly contend for the faith which was once delivered to the saints" Jude 3; and to "make known unto the principalities and powers in high places the manifold wisdom of God" Eph. 3:19.

To fulfil the *first* indication, such an association of Christians must "continue stedfastly in the Apostles' doctrine, fellowship, breaking of bread, and in prayers" Acts 2:41,42.

1. "In the Apostles' doctrine", by diligent investigation of the Scriptures, that all its members may qualify themselves to speak unto men to conviction; also to the edification, and exhortation, and comfort of believers 1 Cor. 14:3, 24,31; Acts 8:1,4.

2. By doing what they command, or by following the example of the faithful, who were taught of them, and whose practices are recorded in the New Testament. "He that heareth you, my apostles, heareth me;" says Jesus. "We,"

saith one of the Apostles, "are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby we know the Spirit of Truth and the Spirit of Error" 1 John 4:6.

IV How The Scriptures May Be Successfully Searched and With Facility

The following course of reading will very much conduce to a systematic comprehension of the Apostles' doctrine.

1. Read attentively the family history of Abraham, Isaac, and Jacob, taking especial note of the *promises* made to these fathers; such as,

a. The making a GREAT NATION of their descendants through whom all the Nations of the earth shall be blessed. Gen. 12:2,3; 17:4-7; 18:18; 22:17,18; 26:4; 28:14.

b. The manifestation of a GREAT RULER in the midst of said nation, who, with it and them, should possess the land in which these fathers tended their flocks and herds Gen. 12:7; 13:14-17; 17:8; 26:3; 28:13-15; 25:12.

c. *The Confirmation of this EVERLASTING COVENANT*, by which the promises were ratified to Abraham's satisfaction, 430 years before his descendants arrived at Mount Horeb under Moses Gen. 15:7-21.

d. Observe that Isaac becomes the allegorical representative of the Shiloh of Israel in the substitutionary sacrifice*, and figurative resurrection detailed in Gen. 22. Jacob refers to Shiloh's death by Levi, Gen. 40:6. In verse 10, he foretells his dominion over the world. (* — See next page).

Hence the Faith of Abraham's Family consisted in these particulars.

1. That his descendants in the line of Isaac, Jacob, and his twelve sons, would become a great and mighty nation;

2. That when this should be accomplished in the full sense of the promise, they, Abraham, Isaac and Jacob, would be living witnesses of it;

3. That at the time indicated in No. 2, they and their nation would be in actual possession of the land of Israel from the Euphrates to the Nile;

4. That there should be a great and powerful ruler, or king, arise out of the nation, whom they styled Shiloh, or *the Giver of Peace*;

5. That he should be "*Heir of all things*", of the nation, the land, and the dominion of the world;

6. That He would descend in the line of Judah;

7. That He would be slain; but, on the third day (Gen. 22:4) from the sentence passed upon him, be raised from the dead in the land of Moreh, as prefigured in the case of Isaac;

8. That He would be slain by the descendants of Levi; therefore, exclaimed Jacob, "O my soul come not thou into their secret; unto their assembly, mine honour be not thou united!" and,

9. That Faith, or a full persuasion, that what God had thus promised He would perform, would be counted for righteousness to all to whom Abraham

became the father; and that to realise the hope of righteousness, the righteous must rise from the dead.

Such was the faith and hope of the Gospel believed from Abraham to Moses, Gal. 3:8; but which that generation of the Israelites did not believe whose carcasses fell in the wilderness of the land of Egypt; and on account of which faithlessness, "Yahweh has sworn in His wrath, that they shall not enter into His rest". These things appeared so improbable, that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled *The REPROACH CONCERNING THE CHRIST*, to which was, and is attached, "the recompense of the reward:" on account of "the Christ", Moses refused to be called the son of Pharaoh's daughter, and cast in his lot with a nation of slaves. Let us therefore also go forth unto him bearing his reproach.

II. Having acquired an understanding of the promises made to the fathers, become acquainted with the history of their descendants.

1. In their deliverance from Egypt: Exodus 1 to 14.

2. In their organisation as a body politic during the forty years in the wilderness Exod. 15 to Deut. 34.

3. In their conquest and settlement of Canaan: Josh. 1 to 24.

* By substitutionary sacrifice in this context, is meant a sacrifice instead of the real one, that is Christ's. Christ's offering was not a substitutionary offering but a representative one. He represented those he came to save. His death dramatised the death to sin that all must attempt if they are to be saved (Rom. 6:3; Gal. 5:24). If Christ's death was substitutionary in the clerical sense, he would have accomplished everything for our salvation, and we would need to do nothing. As a representative offering he demonstrated literally what we must attempt figuratively: putting to death the man of the flesh and so living unto God (Gal. 2:19-20). It is those who thus overcome who will be saved (Rev. 2:26).

4. Under judges for life: Judges to 1 Sam. 10.

5. As an united nation under kings. 1 Sam. 11 to 1 Kings 12:15.

6. As two separate nations and kingdoms — the one under the house of David: the other under Jeroboam, the son of Nebat: 1 Kings 12:16 to 2 Chron. 36.

7. As to the overthrow of the kingdom of the Ten Tribes by the Assyrian, 390 years after their revolt from the house of David, and in the sixth year of Hezekiah. 2 Kings 17:5 to 18:12. Here it should be noted, that the Ten Tribes have been in dispersion ever since. Hence, all prophecies relating to their restoration and future glory remain to be fulfilled.

8. As to the subversion of the kingdom of the Two Tribes under the house of David. 2 Kings 24:10 and 25; Jer. 39.

a. In relation to the captivity of Jehoiachin, &c., in the eighth year of Nebuchadnezzar.

b. In regard to the destruction of Jerusalem &c., in the 10 of his reign.

The history of these two kingdoms should be well understood, or great mistakes will be made in the interpretation of the prophets.

It should also be remarked that David's kingdom and throne have never been restored since the overthrow by the Chaldeans; but numerous prophecies declare that they shall be in more than their former glory when Solomon occupied them. Therefore, this remarkable event remains to be fulfilled.

9. The history of Israel should also be studied as to the 70 years captivity.

a. From Jehoiachin's captivity to the destruction of the city Ezek. 1 to 24.

b. From the same to the overthrow of Babylon. *Daniel*.

10. As to the restoration from Babylon; especially concerning the decrees of the Persian kings, *Ezra, Nehemiah, Esther*.

The Commonwealth of Israel continued in vassalage to Babylon, Persia, Grecia, till B.C. 165, being 430 years from the desolation of the city, B.C. 595. It then became independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean, or Herodian race of kings. Under these the Shiloh was born. Afterwards, Judea was converted into a procuratorship. The sceptre had departed from Judea and been transferred to the Romans. The Levitical authorities arraigned the Christ before Pilate, and extorted the sentence of death against him. He was crucified, and in about 37 years after, the Romans took away the daily; cast down the place of its sanctuary; destroyed the city; cast down the truth to the ground; destroyed the mighty and the holy people; and carried them captive into all nations; where they still remain, waiting for 'the restitution of all things' belonging to their nation. Dan. 8:11,22,24; 9:26; Luke 21:24.

In studying the records of Israel, that passage in the biography of David inscribed in 2 Sam. 7:12-17, is of great importance, and essential to the right understanding of the truth. The promises contained in it are styled "*the sure mercies of David*" in Isa. 55:3; Acts 13:34 i.e. The gracious

promises made to David. These are offered to Shiloh and the Saints. They are the nucleus of "the joy set before him" and them, on account of which "he endured the cross and despised the shame". They promise

a. A seed to David, who should be the sovereign of a kingdom;

b. That He should build a temple for Yahweh; Zech. 6:12,13, 15.

c. That His throne should be everlasting;

d. That he should be Son of God as well as Son of David;

e. That he should suffer for the iniquity of men, but mercy should not forsake him:

f. That David's house, throne, and kingdom should be established for ever *before him*, i.e. he should be a living witness of its perpetuity:

g. That therefore he should rise from his sleep with his fathers, and live forever.

David styles this '*the law of the Adam*', which related to his house for a *great while to come*. In his last words (2 Sam. 23:3), he informs us that God spake to him about this personage, laying down this general principle in relation to the kingdom he had promised, namely, that "*he that ruleth over men must be just, ruling in the fear of God*".

But, that the members of his house were not of this character, yet, that "God had made with him an *everlasting covenant*, ordered in all things and sure," and that such a character would arise out of his family to "rule the world in righteousness". Therefore, said he, this Covenant "is all my salvation, all my desire" although

appearances at present do not indicate its accomplishment. Read Psa. 89; 132:2-18; Acts 2:25-31.

"THE KINGDOMS OF THIS WORLD SHALL BECOME OUR LORD'S AND HIS CHRIST'S: AND HE SHALL REIGN FOR EVER AND EVER" Rev. 11:15.

'And the Lord shall be King OVER ALL THE EARTH, in that day shall there be one Lord, and his Name one Zech. 14:9.

Where then will be the thrones, principalities, and dominions which now oppress the world, sitting as a night-mare upon the nations, and binding them in the fetters of ignorance, superstition, and political chicanery? A resounding joyous shout, as the roar of a multitude of waters, will reverberate through the heavens, saying "destroyed, abolished, gone for ever, to be found no more at all!" Then will come a reign of peace and righteousness and wisdom and knowledge will become the stability of the times, when the nations will glory in their King, in whom they will be blessed and free. The glorified Saints will possess the dominion of the world. Dan. 7:14,18,27; Rev. 5:9,10.

III. To advance still further in the Apostle's doctrine, such an association as that before us must proceed to the investigation of the plain and unsymbolical prophecies. Such as the Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah, and Malachi. Their contents may be arranged as to generals under the following heads; namely:

1. The calamities predetermined upon the two nations of Israel.

2. The restoration of the house of Judah from the Chaldean captivity — Haggai;

3. The restoration from its present dispersion;

4. The bringing back of the ten tribes and re-union of all Israelites into one kingdom and nation in the land of Israel;

5. The glory, power and blessedness of the Israelitish nation during one thousand years during which all other nations will rejoice in Israel's King;

6. The birth, life, sufferings, moral, sacrificial and pontifical character, &c., of the King of Israel:

7. His resurrection and ascension to heaven, there to remain a limited time;

8. His return and subsequent glorious and triumphant reign on the throne of his father David, from the time of the restoration of God's kingdom again to Israel until "there shall be no more death" — "he shall be a priest upon his throne", "after the order of Melchizedec" Zech. 6; Psa. 110:4;

IV. These things being understood, the personal testimony of the Apostles, evidential of the rightful claims of Jesus to the Messiahship, or regal, imperial, and pontifical sovereignty over Israel and the world, may be next proceeded with.

This testimony is contained in Matthew, Mark, Luke, and John's writings. They were written that men "might believe that Jesus is the Christ, the Son of God; and that believing they might have Life *through his Name*". They show

1. That Jesus is the hereditary descendant of David, in whom is

vested the sole right to his kingdom and crown;

2. That he is the acknowledged Son of God by paternity of first birth; and by being born again of His spirit from the dead;

3. That He possessed two natures; first, that of mortal flesh; secondly, that of his present one, which is holy, spiritual flesh, — "the Lord, the Spirit;"

4. That without the shedding of blood there can be no remission of sins Heb. 9:22.

5. That the blood of animals cannot take away sins. Heb. 10:4.

6. That for a sin-offering to be an efficient atonement it must not only be slain, but made alive again; which constitutes it a living sacrifice;

7. That Jesus was such a sacrifice, holy, acceptable to God, and without blemish — that is, "without sin" Heb. 4:15.

8. That the blood of Jesus is "the blood of the New Institution, shed for many, for the remission of sins", Matt. 26:28.

9. That He rose from the dead; and ascended to the right hand of the Majesty in the heavens and that he will return in like manner as he departed, and to the same place,

10. The attributes of Jesus constitute his *Name*.

11. That through this name, repentance, remission of sins, and eternal life, are offered to all intelligent believers of child-like disposition.

12. That if men would receive the benefits of the Name, they must believe in it, and *put it on*.

13. That this Name is inseparably connected with the institution

of immersion — so that if a believer of the Gospel would put it on, he must be immersed *into the Name* of the Father, Son, and Holy Spirit: Acts 2:38; 10:44,48.

14. That the Gospel is the glad tidings of the kingdom in the Name of Jesus, if therefore a man would be saved, he must believe this gospel and obey it: Mark 16:15,16.

15. That if an angel preach any other gospel than this he is accursed: Gal. 1:8,9.

16. That all who obey not this gospel shall be punished: 2 Thess. 1:7-10.

17. That it is the law by which man shall be judged: Rom. 2:12-16.

18. That the unrighteous shall not inherit the kingdom of God 1 Cor. 6:9-11.

This outline of the Apostles' Doctrine may be still further condensed into these four propositions —

1. That when the Christ should make his first appearance in the world he should appear as an afflicted man;

2. That having drunk the cup of bitterness to the dregs, He should rise from the dead;

3. That Jesus of Nazareth was he; and

4. That there is no other name given among men whereby they can be saved Acts 17:3; 4:12.

V. To understand what genuine Christianity is, in its associational and individual relations, men must make themselves thoroughly acquainted with the Acts of the Apostles. It contains an illustration of the manner and order in which they executed the commands of Jesus. A christianity in doctrine, spirit, and practice

will be found in this little tract written by Luke, such as the present generation of the human family hath no conception of it. It narrates also the concise history of the establishment of the religion of Christ in the Roman Empire.

VI. The next step in the course may be the study of the apostolic epistles. From these and the Acts may be learned the origin of that GREAT APOSTACY from primitive christianity which constitutes the superstition of Europe and America; and styled by the Apostle '*a Strong Delusion*'. Its elements are termed by Paul '*The Mystery of Iniquity*', which were secretly at work in his time; but openly from that of Constantine until they brought Europe to what we find it in all its mischievous and debasing forms of impiety and spiritual absurdity. In its beginning, this mystery of iniquity was concocted out of

1. A combination of Judaism with Christianity. Acts 15:1-5;

a. Teaching that the immersed believers must be also circumcised;

b. Thereby showing that "baptism in the room of circumcision" was not thought of in the apostolic age.

2. A further combination of Gentilism with this Judaized Christianity; from which resulted a compound of the three — a fourth something unlike either of its constituents.

VII. Lastly, we may proceed to the investigation of the symbolic prophecies, such as those of Daniel and the Apocalypse. To master these, the inquirer must acquaint himself with,

1. The scriptural and symbolic

speech;

2. The things revealed in it;

3. The history of Assyria, Persia, Macedon, Rome, and Modern Europe, from the extinction of the Western Empire to the date of this document;

4. The right interpretation of these prophecies by persons versed in items 1, 2, and 3, depends

a. Upon their freedom from all dogmatic-theological bias;

b. Upon their having their senses exercised by reason of use — Heb. 4:14.

c. Upon their skilfulness in the word of righteousness;

V. The Apostles' Fellowship

To have fellowship with the Father and His Son Jesus Christ, men must have fellowship with the Apostles. This is accomplished only by believing and doing the truth promulgated by them. This is styled "walking in the light as God is in the light by which we have fellowship one with another" 1 John 1:3,6,7. A man might be in approved fellowship with all "Christendom," papal and protestant, church and dissenters, and yet have no fellowship with God; "for if we say we have fellowship with Him, and walk in darkness (ignorance), we lie, and do not the truth". Hence Papalism, and Protestantism are a great lie; mere antagonist evils, claiming fellowship with God, while they are mantled in the darkness of human tradition, and

pervert and persecute the truth. It is the duty, therefore, of all who would embrace the christianity of the Bible, to lay hold of the things we have already indicated, to separate themselves from all papal and protestant sects, (for they are but the aggregations of all worldliness, and fast asleep) and either to maintain their own individuality, or, if sufficiently numerous, associate themselves together as a *community of witnesses* "who keep the commandments of God, and have the testimony of Jesus Christ," Rev. 12:11-17. Such an association would be entitled to the scriptural appellation of

"THE LAMB'S WIFE,".

Which is called upon to prepare herself for the approaching consummation Rev. 16:15; 19:7,8. She must be "sanctified and cleansed in the laver of the water by the word;" that she may be "holy and without blemish". Such a body must "*edify itself in love*;" Eph. 4:16; and meet every Lord's day† to commemorate his death and resurrection, to show forth the praises of God, to make their united requests known to him through Jesus Christ, to proclaim his goodness to the children of men, and to convince them of the judgment which has come upon the world at last. All which is benevolently submitted to the public by the (Editor — J. Thomas).

† By this expression, the Author means the day set apart for the purpose of celebrating the Memorial of Christ's sacrifice. By convenience this became the first day of the week (Acts 20:7; 1 Cor. 16:2) although no specific day was set down by the Apostles for that purpose. Their instructions were, "as often as ye eat this bread and drink this cup" (1 Cor. 11:26). Sabbatarianism (whether on the seventh or first days of the week) found no place in Apostolic teaching. See Bro. Thomas' comments on "The Lord's Day" in Eureka Vol. 1.

Morning

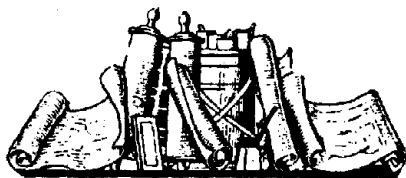
"The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

Let all the sons of God shout for joy,
For the day of the Lord has come,
And the shadows of night have fled away,
Fled in affright from the shafts of light,
The light of the dawning day.
The foes of the Lord with fear are dumb,
For them shall the Lord destroy.
Listen! The earth and the heaven ring,
For the morning stars together sing;
The sons of the Lord extol their God
And shout for joy.

Let the song for a while die away,
Let us worship in silent awe.
We have been gathered from many a land:
Some from the gloom of an ancient tomb,
Some from the living snatched away,
In the light of the great white throne we stand,
In the dawn of eternal day.
Fitting it is that with one accord
We should keep silence before the Lord:
Yet soon again, in a gladsome strain,
Joy breaks away.

Let all the sons of God shout for joy,
For the kingdom of God has come.
Now shall His will on the earth be done,
And the weary earth to holy mirth
Shall awake with joy unknown.
Sighing is silenced and sorrow dumb,
For these shall the Lord destroy;
The ransomed of God shall return and come
With songs and with gladness to their home;
The sons of God extol their Lord
And shout for joy

M.C.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Proclaiming the Word

"The enclosed cheque is for our subscription to *Logos*, with some extra to be used at your discretion. You might like to know that our Ecclesia's mailing list to friends numbers about 40 people, and we send to them a copy of *Herald of the Coming Age* each month. Some friends are showing considerable interest. We are glad to be able to send them such well prepared booklets, and we thank all those involved in this work. It is encouraging to realise that there is still some interest in the Bible even in these last days" — E.S. (Vic.).

(We live in Noahic times, and need to witness against them whilst, at the same time, directing attention to the way of life. Your efforts are to be commended. We feel that it is valuable to forward such material regularly to those who manifest interest. We thus play our part, whilst leaving it to Yahweh to bless our efforts — Ed.)

Request

"We write in gratitude for *Logos*. We have found it of great interest and spiritual strength, particularly in view of the wide range of topics contained in each issue. Recently we have been setting aside a night per month for Bible marking of anything of

interest in the monthly issue: whether exhortation or exposition. We have found this most valuable, and have tried to get others interested in doing this.

"May we suggest that you re-introduced *Questions Answered* section, explaining difficult passages of Scripture. Such a section could be of great help, particularly when a problem arises in regard to the Daily Readings.

"May your work continue until our Lord Jesus Christ returns" — S.M. (Vic.).

(It was a delight to receive your letter, and I commend your practice in your newly married life as husband and wife. In welding your home together in the manner indicated will prove valuable in the years to come. Such action is pleasing to Yahweh (Mal. 3:16), and will assist in building a happier home. We shall be pleased to answer any Biblical problems you may find — Ed.)

Praying To Jesus

"Many feel that this will be a very significant year. We pray that it may be so for conditions in the world, and also in the Brotherhood are deteriorating morally. What are your thoughts on praying to Jesus? This is becoming more popular,

though I always was taught to pray to God. Your thoughts will be appreciated" — R. J. (USA).

(When the Apostles asked the Lord to teach them how to pray, he delivered unto them the model prayer, directing petitions to the Father: "Our Father which art in heaven . . ." When he prayed himself it was to the Father. Therefore, prayer should be offered to God, though in the name of Jesus Christ. He himself instructed that this should be done (John 14:13-14; 16:23-24). Paul taught: "Through him (Christ) we both have access by one Spirit unto the Father". Therefore, the Father and the Son should be combined in our prayers. In such approaches it is as wrong to address the Father excluding the Son, as it is to address the Son whilst excluding the Father. Christ declared: "The Father is great than I"; "Without him I can do nothing"; "I and the Father are one". What right have we to separate the one from the other, or to give a higher status to the Son than to the Father. There is a glorious unity between the Father and the Son that should not be sundered by worshippers on earth. We suggest that you obtain a copy of the book "Making Prayer Power-

ful". It is available from Bro. T. Graham — See inside front cover of "Logos". As to the significance of the year, Paul declared: "When they shall say peace and safety then sudden destruction cometh". The nations are proclaiming peace and safety today; and this, together with the Papal sign, the Russian sign, the Israel sign, and other signs indicate that this is, indeed, a significant year — Ed.).

From Kenya

"I am a Christadelphian in this part of the world, and with others would like to obtain some publications on the Word of God for distribution to others. May I wish you the best of luck for 1986". — J.B.W. (Kenya).

(Thank you for your good wishes. However, if we live by faith we can dispense with luck. We already send literature to Kenya for distribution, and we are sure that you can obtain some for your purpose. Please advise us of your Ecclesial association and we will arrange for you to receive supplies — Ed.).

Perseverance

"I am pleased to receive Logos, for I feel it can help educate me concerning the things of the Kingdom and the Name of the Lord Jesus Christ. Meanwhile, I look forward to the coming of Christ, realising the need to persevere in the Truth to the end that it may be said to us: 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'" — A.G. (SA).

(We will certainly

receive such commendation if we act as servants: that is perform the will of the Lord without question. Most of us find it difficult at times to do this; so that we must learn to do what you say, persevere at it! — Ed.).

Inter-Ecclesial Fellowship

"You will remember we exchanged letters some time ago on a fellowship matter, and at that time you expressed a personal opinion that perhaps differences at present afflicting the Brotherhood may be more a matter of standards than doctrine.

"I heartily agree with this and I think all of our Ecclesias have a constant struggle to elevate the life of Christ, and the struggle against the forces of an evil and degraded world will probably continue until our Lord comes in judgment and chooses his own.

"This letter is sent to elicit another view from you, if you will be so kind as to spare a moment to set it down.

"There is a disquieting movement towards requiring that additions of various kinds are being made to the Unity Agreement fellowship basis as a test of inter-ecclesial fellowship acceptability. In my view a development of this tendency could bring chaos to the world wide Ecclesia.

"It would seem to me that the only process which could change the present world wide basis would be a world wide negotiation for change, and I would quail at the daunting prospect of any success for it. The main stream of Christadelphian

movement in England would not move — instance the most recent movement for change in Britain which got no where.

"I would be interested if this accords with your own view, and in particular whether you favour any other document being placed with the Unity basis as a test of inter-ecclesial fellowship" — H.P. (NSW).

(The Unity Agreement Fellowship Basis requires endorsement of the BASF without reservations (see p. 13). Where that condition exists there would appear to be no bar to inter-Ecclesial fellowship, for the BASF includes the Commandments of Christ, and where they are followed moral standards will be maintained. However, it is a fact that some Ecclesias fail to implement the conditions of the Unity Agreement, and this causes the unfortunate divisiveness that we have in some areas. For example, some Queensland Ecclesias claim to be on the BASF but continue to extend fellowship to others who have gone into print challenging basic doctrines of the Statement of Faith. When questioned on this, they have stated that the BASF is a basis (only) for agreement, and whilst not endorsing the teaching of these errorists, they are not prepared to exclude them from the Table, even though they have openly claimed that in their view, the BASF is so erroneous in teaching as to jeopardise the eternal salvation of those who accept it. In such cases we do not need any addition to the Statement of Faith to clear up the divisiveness

caused by such wrong teaching. Again, there is the case of an Ecclesia that claims to accept the BASF but, in fact, challenges the true intent of Clause 9. And does this quite vigorously. No addition to the Statement of Faith is needed to clear up that problem: merely an honest acceptance of what the Clause is actually teaching. Where the Statement of Faith is challenged, the Unity Agreement loses its power to be effective in drawing Ecclesias together. Let it be clearly noted, however, that the Agreement is based upon an acceptance of the Statement of Faith as is explained in the accompanying articles — Ed.).

United In The Kingdom

"We would like to express our appreciation of Logos and Christadelphian Expositor. We find the exhortations and expositions of help and encouragement. We also enjoyed your address in Northampton, England, last year. We found it interesting and helpful. We long for the time when we shall be united in His kingdom; when weariness and the infirmities of the flesh will have gone for ever. May the Lord's blessing rest upon you and your co-workers" — J. — E.K. (U.K.).

(It was equally a joy for us to be in England and again meet with those of like precious faith. We greatly enjoyed the tour even though it was somewhat exhausting. We were stimulated by it, for we have a soft spot in our hearts for the Truth in Great Britain — Ed.).

Interest

"Thank you for sending me the copy of the booklet *Thy Kingdom Come*. I am reading it now, and I find it very interesting. Of course, I know the Lord's prayer, but I never knew the whole meaning of it; and this booklet has made it clear for me" — F.C. (WA).

(This is a letter received from an interested friend as the result of the distribution of the Truth's literature. We receive quite a number of such letters, particularly through the distribution of literature through Project Australia — Ed.).

Proclaiming The Truth

"Recently, our Ecclesias in Perth, organised a weekend in Albany. This was as a result of your *Project Australia*, which resulted in quite a number of requests for information.

"A bus was hired, and at the invigorating hour of 6.45am, set off on the 5½ hour journey to the south coast. Our accommodation was in a caravan park, squeezed together (6 to a van), beset by millions of sand flies, but eagerly anticipating a good response to our efforts. Having settled in, and had lunch, we proceeded to visit contacts, pamphlet the area and door knock — inviting all to a lecture to be held that night.

"With much expectation, we assembled in a rather small room at the local Town Hall. As the hour approached, the visitors started to trickle in, one here, a couple there, until we eventually had eleven. Not as many as we had hoped, but even if it

results in one person embracing the Hope of Israel, we too will rejoice with the angels of heaven.

"When the meeting was over, lively discussions were held with all the visitors, during refreshments. It was 11.30pm when the last visitor left, and from what I heard, a couple of them were quite enthusiastic.

"The following morning we assembled in the same hall for the Memorial Meeting, before embarking on the return journey. It was a full and satisfying weekend and arrangements are in hand for a return visit, God willing.

"There is nothing more satisfying than contending for the Truth, for thereby we ourselves are stimulated and strengthened, and sometimes even surprised by our own knowledge.

"I pray Yahweh will make your and our efforts fruitful, while recognising that He gives the increase.

"May Yahweh bless all the efforts of you and your helpers; and may the day soon come when this work will be completed in His glorious Kingdom" — H.P. (WA).

(*"Project Australia"* has resulted in quite a deal of interest throughout Australia, and we receive a constant flow of requests and letters. We continue the service as a witness, undeterred by results. We recall that we are living in Noahic times, and that he maintained a constant witness, and was not discouraged by lack of response. Eleven friends present is not a bad response for these times. Remember: in Noah's day only eight were saved — Ed).

Truth In Italy

"Thank you for your letter. As you probably know there are very few Christadelphians here in Italy. The only other one I know lives in Verona and we write occasionally. Here in Bologna — it is one of the most Communist-leaning cities in Italy and very Catholic at the same time! I'm afraid I get the impression that they just don't want to know anything else other than the superstitions they've been brought up to believe, even though some Italians have been converted to Jehovah Witnesses. They seem to go from house to house quite regularly. It is really a shame that the children are taught such stupid things from a young age. I was told recently of a 7 year old girl going home from school crying because the other children said that the priest (who teaches them) said that she would go to hell because she wasn't Catholic! The 9 year old daughter of my neighbour surprised me the other morning at 9am by saying she was going to "confession"! The priest was here yesterday blessing the flats! Not mine!! I think the Italians also continue in their religion because they don't like to be different from anyone else.

"As you know I came into the Truth 3 years ago. I married 8 years ago to an Italian (Catholic but not practising) — he doesn't like to talk about religion — but has recently been listening to what we know about the present state of affairs in the world. I enjoy living in Italy — I

teach English in an elementary school and also a night school and manage to go home once a year in the summer" — J. (Italy).

(We hope you do not mind us publishing your letter; we thought others might be interested in learning that the light of truth shines forth in Italy, even though it is from so few. Those few are precious in the eyes of Yahweh — and of us all. Should we make a further visit to Europe, we shall try and contact you personally. Your faith, exhibited by your letter, is stimulating — Ed.).

Murder In The Vatican

"I am mailing you a copy of the book *Murder In The Vatican* by Avro Manhattan. It is a stark revelation as to what goes on inside and outside the Vatican walls. The sudden, unexpected death of the last Pope seemed strange to me; and I thought it must be due to some illness. But investigation was not permitted; and this book tells why. The Papacy is growing in strength, and this is a significant sign of the times.

"A further sign is the number of Asians on the move. They are flooding the United States. And it is in that area that the Papacy is extending its influence. Cubans, South Americans and others are seeking to migrate to US, and their numbers are on the increase. We live in significant times" — T.H. (USA).

(The book has arrived, and a quick glance indicates a very interesting treatise. Another most interesting book on this

theme is entitled "Pontiff". The Papal sign is significant; so also is the increase of populations in the Third World Countries. They are greatly outpacing those of the West, and if the Lord's coming is long delayed their impact upon Western countries will become even more overwhelming. These are, indeed, significant signs of the times — Ed.).

From Nigeria

"I am your brother in Christ in Nigeria writing you this my first letter. In one of your books called *Christadelphian Expositor* I found mentioned the book *The Temple of Ezekiel's Prophecy*. I would like this book but through lack of money, and no possibility of forwarding money out of this country, I cannot pay for it. So please if I can get the book I will be grateful because I am very interested to go through the book so as to grow further in the Word of God. I am happy to inform you that my wife was baptised last year, 1985. I hope to read more of your writings" — I.K. (Nigeria).

(We have forwarded you the book: "Divine Worship In The Age to Come". This includes "A House of Prayer For All Nations" by Bro. Sulley. This has been sent surface mail, and so will take some time to reach you. When you have studied it please write us further setting out your understanding of it. We will then forward you further books of the pioneers. We agree with you that there is a need of us all developing in our understanding of God's Word — Ed.).

Smyrna: The Persecuted Ecclesia

"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:9-10).

A Faithful Ecclesia

Smyrna was a prosperous city approximately 42 miles north of Ephesus. Because of its situation at the southeast edge of the Gulf of Smyrna it challenged Ephesus as the capital of Ionian Asia. Like Ephesus it was a city of commerce, industry and education, especially in science and medicine. However, this ecclesia, unlike Ephesus received no condemnation though there was an apparent division. In that regard Smyrna foreshadowed the state of the Ecclesias when the faithful saw the need to disassociate themselves from the growing apostasy. The apostates were stronger here than in Ephesus, and there was need for a decisive separation lest the whole body be corrupted.

Smyrna, therefore, was noted for its steadfastness in the face of bitter persecution. Ecclesias do not have to succumb to their environment nor to capitulate to the pressure of weaker standards as witnessed by the faithful resistance of this ecclesia. While

Ephesus is said to signify *Desired* Smyrna denotes *Bitter*, and this the Ecclesia experienced as trials increased against it.

A Rich Ecclesia

Ephesus was a city of worldly sophistication, and the Lord's warning indicated that the Ecclesia had "left its first love".

Not so the faithful Ecclesia in Smyrna. The city itself (modern Izmir) was described as: "the lovely . . . the crown of Ionia . . . the ornament of Asia". That is how the Ecclesia appeared in the view of the Spirit as described above.

Unlike the Ecclesia in Laodicea, that of Smyrna was not a wealthy ecclesia, but it was rich in things lacking in Laodicean members. Its members were "rich toward God" (Luke 12:21), "rich in faith" (James 2:25), filled with the "treasures of wisdom and knowledge" (Col. 2:2-3; 3:16). "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (Prov. 13:7).

The members of this ecclesia were uninspired by worldly goods or honour. Their vision took in the future when the sufferings of the present would be but a forgotten dream. They feared rejection at Christ's return and the second death; but not the problems of their present transient existence. They served God and not Mammon. For them there was laid up a "crown of life": the garland of *victory* given to those who overcome.

Divisiveness in Smyrna

But there were others in Smyrna who claimed to be Christadelphians, or *Brethren of Christ*, but in doctrine and works denied him. They were not fellowshiped by the faithful, and are described as "the synagogue of Satan". They were blasphemers because they were not what they claimed to be. "I know the blasphemy of them which say they are Jews and are not . . ." (Rev. 2:9). They bore the name of "Christian" but taught another Gospel than that which the Apostles had taught. They were in reality a "synagogue" a word which signifies a *Gathering*. They were not the Ecclesia — *the called out ones*, though doubtless they claimed to be such. They were *adversaries* (the meaning of Satan) to the Truth both in doctrine and practice. They were the counterpart of Paul's persecutors within the Ecclesia, the seed of the Judaizers now prospering in this area (2 Cor. 11:14). The Ecclesia in

Smyrna rightly refused to associate with them, and we likewise would be wise to emulate their example in regard to modern errorists. To mix with such under the misguided concept of love for one's brethren is courting disaster. Unlike their poorer brethren and sisters who were to suffer extreme persecution by the hand of Trajan AD 110-120, they suffered little, there was no mystery in this, and certainly no blessing from God. They were one with the world, and the world always loves its own. Therefore James writes "whosoever will be a friend of the world is the enemy of God" (James 4:4). Of such were the Satan in Smyrna who claimed identity with Christ.

But Christ's true servants would have none of their claims or protestations of allegiance. Doubtless the faithful of Smyrna were stigmatized by their more wealthy and worldly contemporaries because *they refused* to associate with their worship, or to be identified with their practices. Certainly the Spirit's inference in v. 9 would suggest that a vast gap existed between the two groups in Smyrna. The "Synagogue" opposed the "Ecclesia", loudly claiming to have the Truth. The Spirit's counsel was for His faithful servants to remain steadfast on their present course, and to ignore the ignorant, blasphemous claims of such as had wandered out of the way. Let us heed that exhortation today. R.M.

"The just and the unjust, or all that have been enlightened, must "all" stand before the judgment-seat of Christ, when every one shall give an account of himself; and receive *through* the body according to what he hath done, whether good or bad (Rom. 14:10,12; 2 Cor. 5:10)" — J. Thomas.

A Foundation For Spiritual Ruin

"The fathers have eaten sour grapes and the children's teeth are set on edge" (Ezek. 18:2; Jer. 31:29).

A Dangerous Proverb

It is an unquestionable fact that throughout history, whenever the people of Yahweh have been led away by false doctrine, those responsible — the false prophets or teachers of error — have achieved their objective by blending a mixture of some truth with fable or heresy.

Human nature being what it is, it is far easier to convince people by spiritual deception if they are able to recognise an element of truth in the beguiling philosophy that is set before them.

Such was the case in regard to the proverb quoted above.

The proverb defines a religious belief which was prevalent amongst the Jews in the days of Jeremiah, and was to the fore in Jewish thinking during the ministry of Ezekiel.

Ezekiel shows with startling clarity that the proverb was wrong. And because the acceptance of such teaching could only lead to spiritual disaster, the prophet vigorously opposed such unsound reasoning.

In what manner should Christ's brethren act in these present times? It is incumbent upon true brethren of Christ to know what is right, and to uphold the righteous principles of God's truth. Ezekiel, in fact, had earlier followed this course in opposing another false

proverb (12:21-23). Numerous instances of such a forthright attitude may be observed in the Lord's ministry (e.g. Luke 13:1-5 etc). Paul and others followed the Lord's example when faced with the promulgation of erroneous philosophy within the Ecclesias.

The times of Ezekiel were tumultuous and treacherous. The people of Yahweh were experiencing grave crises in varying forms as the might of Babylon came thundering down upon the countries of the southern Middle East.

In such an environment, Ezekiel struggled to uphold the purity of Yahweh's word. In so doing, he found himself in opposition to many of this brethren — a situation in which he would have taken no pleasure.

The proposition: "The fathers have eaten sour grapes, and the children's teeth are set on edge..." had apparently been disseminated widely among the people of Judah.

What did the proverb mean?

It taught that the existing generation was suffering because of the sins which had been committed by their parents.

Yahweh Repudiates Error

It is quite evident that any generation may become victims of disaster due to the evil perpe-

trated by their parents. That is the singular element of truth in the Proverb. However, if accepted in its overall concept, the proverb was teaching two calamitous errors:

(1) That the present generation was suffering wrongfully and unfairly.

(2) That Yahweh was unjust.

Is it any wonder that Yahweh delivered, through his prophet, a blunt rebuttal to these monstrous suggestions? "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die!" (v. 4).

Yahweh repudiated the false reasoning which was implicit in this proverb. Is it not a human weakness to try and lay the blame for present sufferings at the feet of someone else, rather than accept responsibility for personal wrong-doing? Thus this proverb had taken root in the religious philosophy of Israel, without the authority of Yahweh. Therefore, the spiritual state of the people was in a highly critical condition. Agreeing to such a philosophy as taught in this proverb showed that the people were convicted sinners, and were well on their way to becoming totally apostate. Yet, they denied that any such condition existed.

In the days of Ezekiel the people of Judah failed to acknowledge that Yahweh executes punishment upon the guilty, and not upon the innocent (see Deut. 24:16). Thus, whilst all inherit the sin-nature of their parents, actual sin cannot be inherited from parents (as the Roman Catholic doctrine of "original sin" would have us believe).

The proverb stated: "The fathers have eaten sour grapes ..." But the phrase can also be rendered "used to eat", thus implying that the older generation had been consistently guilty in the eyes of their descendants. The current generation thought that this proverb strengthened their case, whereas they remained blind to their own sins and follies.

Individual Responsibility

Yahweh's people, in every generation, are *individually* responsible to Him. And since sin is contrary to the will and purpose of God it is therefore a form of rebellion against His standard of righteousness and holiness. This fact the people of Ezekiel's day either failed to acknowledge or simply did not understand. How careful Yahweh's people must always be — now, as in the past — that they do not permit themselves to become influenced by apparently plausible yet fallacious teaching.

So deep-rooted had this false proverb become that Jeremiah had made mention of it in the same era of history as had Ezekiel. The extent of acceptance of this deceptive proverb is indicated by the context in which Jeremiah made mention of it. Writing concerning the coming restoration of Israel, he was inspired to apprise his hearers and readers in this way: "In those days (the days of national rehabilitation) *they shall say no more*, The fathers have eaten a sour grape, and the children's teeth are set on edge...." (31:28-29). In that day the people of Israel will be correctly taught the truth concerning the nature that they bear,

and the effects of sin in the light of *individual responsibility* before Yahweh.

Ezekiel also revealed a message of hope in this regard: "Have I any pleasure at all that the wicked should die? saith Adonai Yahweh: and not that he should return from his ways, and live?" (18:23). Yahweh delights to exercise mercy; but it can only be manifested upon His terms, and never upon the basis of fleshly philosophy. In other words, He provides every possible means for the ultimate deliverance of *sinners*.

In furthering His answer to the false teaching of the proverb, Yahweh uttered a brief, all-embracing statement: "*all lives are mine*" (v. 4). Which means that all persons with whom He has a relationship are *individually* answerable to Him, and therefore He alone has the right to pass decisive judgment. The reality of this fact sweeps away the idea that children may divorce themselves from responsibility and blame all their sufferings and woes upon the misdeeds of their parents.

A careful consideration of Vv. 5-9 will show that if a man is striving to be a truly Godly individual, his true character will be revealed by his outward conduct and speech. "By their *fruits* ye shall know them" (Matt. 7:20). Humble submission to the principle set forth in these verse (Vv. 5-9) will enable righteous characteristics to be produced in *any* individual. But the Jews of Ezekiel's day had lost sight of the need for the development of such a disposition. They were content to justify themselves because of

the wrong-doing of their forebears and Yahweh's alleged unjustness.

Yahweh Judges Individual Character

The characteristics of a Godly man (Vv. 5-9) are contrasted with the diversified forms of evil practised by an unright man (Vv. 10-13).

In these words, what is Yahweh endeavouring to teach His people? Simply, that God measures the judgments He makes in accordance with the developed character of the individual with whom He is dealing. If that person has once been motivated by evil and wickedness, but has now become humbly submissive to God's word, Yahweh recognises such a transformation and acknowledges it by extending mercy. On the other hand, if the person was once moved and directed by the principles of God's truth, but now walks in the ways of the flesh to the dishonouring of Yahweh's Name, the Eternal Spirit is able to recognise such a disposition, and to pass judgment accordingly. All of which is in complete contrast to the deceptive teaching of the proverb which was repudiated by Ezekiel (v. 2). Responsibility to Yahweh is an individual matter. Human nature tends to pass judgment upon the basis of self-justification, even to the hurt of others. The fleshly inclination is to then deviously alter Yahweh's process of passing divine judgment to comply with the deceitful standard established by the mind of the flesh. This is a suicidal type of reasoning. Yet, the people of Judah in the times of Jeremiah and Ezekiel were reasoning pre-

cisely along those lines.

What of today? Has human nature changed since those far off times? How careful the people of God must be — in every generation.

The parable of the prodigal son provides a beautiful example of the principle upon which Yahweh passes judgment (Luke 15:11-32). The father in the parable recognised a genuinely repentant change in his previously erring son, *and passed no comment or judgment upon his son's earlier wayward and dissolute living. It was only the elder son who drew his father's attention to his younger brother's former degenerate way of life. But the father's response was simple, and exactly in accordance with the principles set forth in Ezekiel 18: "This thy brother was dead, and is alive again; and was lost, and is found!"*

Vv. 10-13 (Ezek. 18) shows that even a Godly father cannot produce in his life anything which might be accounted to the credit of his son. "None can by any means redeem his brother, nor give to God a ransom for him ..." (Psa. 49:7). God's true servants may help each other, encourage one another, make sacrifices for each other — but in the final analysis each one stands before Yahweh as an individual, and every character will be revealed for what it truly is.

Three Types of Character

Verses 14-18 provide the final details which show that three distinct types of character have been disclosed in this chapter: **Firstly**, the person who demonstrates to God's satisfaction that he has

developed a Godly character; **Secondly**, a Godly man who produces a son who shows contempt for Yahweh and His word, manifesting a way of life in sharp, repellant contrast to the divine character; **Thirdly**, a *son* who recognises the evil in his father's way of life. He repudiates such a life of wickedness, developing characteristics of Godliness in his own life.

These words of the prophet, inspired by Yahweh, provide the true answer to the dangerous proverb of v. 2, emphasising the question of individual responsibility to Almighty God.

However, the line of divine teaching as set forth by Ezekiel was not readily accepted by the people, because of their indoctrination with the proverb of v. 2. They challenged the words of the prophet: "Yet say ye, Why doth not the son bear the iniquity of the father?" (v. 19). They continued to challenge God's word: "Yet ye say, The way of the Lord is not equal..." (v. 25) — and again: "Yet saith the house of Israel, The way of the Lord is not equal..." (v. 29).

What is to be done with people who blandly and defiantly refuse to accept the truth of God's word? Who are mere men to question the justice or righteousness of Almighty God? Yet men have done so, and continue so to act. Such argumentation against God's word is indicative of a lack of reverence for Him, and a lack of sound spiritual awareness.

Still, Yahweh showed that He was ready to exercise mercy where such may be warranted. Any individual has the mental

and moral capacity to turn from evil as a way of life, and to strive to imitate the attributes of Godliness (Vv. 21-23). Verse 21 emphasises that every person is granted the opportunity to act responsibly in these matters, until the return of Christ.

Yahweh responded to the accusation of His people by indicting them: "Have I any pleasure at all that the wicked should die? saith Adonai Yahweh: and not that he should return from his ways, and live?" (v. 23). If the proverb of v. 2 was sound, then God *would* be gratified at the death of the wicked. But He is not. The proverb is wrong.

As has already been shown, the people did not hesitate to challenge Yahweh, in an endeavour to support their acceptance of the erroneous proverb. "The way of the Lord is not equal", they claimed. A great man of faith once dealt with this question by stating simply: "Shall not the judge of all the earth *do right*?" (Gen. 18:25).

Fleshly Judgment Condemned

The people of Ezekiel's day had fallen into the trap which has destroyed many: They attributed to Yahweh the same fleshly philosophy which they endorsed. They judged Him by their own imperfect hearts, motives, and way of life.

In this chapter, Yahweh is trying to teach His people that unless their hearts and understanding are in harmony with His will they will never be able to make sound judgments concerning Godly matters: what is right and what is wrong; what is acceptable to God and what is not.

How vital is sound knowledge concerning these matters of life or death. "The way of man is not in himself: it is not in man that walketh to direct his steps.." (Jer. 10:23).

A refusal to concede the truth of Yahweh's words in this chapter will result in catastrophic consequences. "Therefore I will *judge* you, O house of Israel, everyone according to his ways..." (v. 30). The question is not "*If* I judge you..." Yahweh will surely judge His people, those who have known His word and come into covenant relationship with Him. But whether such judgment will result in acceptance or rejection for the individual will depend upon the response — or otherwise — each one has made to God's wonderful offer of both mercy and eternal life. Hence, the words which follow: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin". This terminology represents a challenge — issued upon the basis of love, and a desire for the salvation of His people — to all who claim to be servants of Israel's God. Herein is a call to clearcut and positive action. In addition to negatively rejecting those aspects of human existence which Yahweh deplors, it will never be possible for any person to develop in the Truth without positive action. "By their *fruits* ye shall know them..." (Matt. 7:20).

The final words in the chapter epitomise a heartfelt appeal from Yahweh to His people: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house

of Israel? For I have no pleasure in the death of him that dieth, saith Adonai Yahweh: wherefore turn yourselves, and live ye!"

By means of the false proverb the people had endorsed, and because of their denunciation of Yahweh in the discourse which has been recorded in this chapter, God now returns an indictment upon His people. They were guilty of failing to discern the part which men and women must play in their own individual spiritual renewal. Whilst the entire process of salvation is of God (Eph. 2:8), that purpose can never be brought to fruition in those who refuse to respond to divine mercy.

Rather than challenging Yahweh as to whether or not He is just and righteous, mankind must understand that His mercy will only be manifested towards those who make a personal effort to please Him, and who surrender up their own will to walk before Him as He would have them do.

Yahweh does not love a sinner. But He will love a repentant sinner; an individual who acknowledges his true state and who humbly submits to the will of God.

"Why will ye die?" pleaded Yahweh. The question was uttered as a cry of anguish.

God is Not Indifferent

Why will men and women lead a way of life and follow a philosophy of thought which can only lead to eternal death, then there is no valid or logical reason why they should do so? And why will they continue to lay the blame at the feet of their forbears rather than recognising their own failings —

and, worse, blaming Yahweh for being unjust, and therefore to be reproached for the circumstances of their suffering?

The plaintive cry: "Why will ye die?" shows that God earnestly desires to see His people attain to eternal salvation. Can they not take warm comfort from such knowledge, manifesting a way of life that will bring them the proffered reward? Surely this question from Yahweh also shows that He is by no means *indifferent* to the future well-being of His servants; otherwise He would show no concern as to what His people did. How tragically this same divine attitude was manifested during Christ's ministry, when he expressed his heartbreaking disappointment at being rejected by his own people: "Ye will *not* come to me, that ye might *have life!*" (Jhn. 5:40).

Of those who have professed to serve him, how many will be addressed by words similar to these when the Lord returns? By way of contrast, how many will he receive unto himself with joyful approbation, because the accepted class will not have wasted their opportunities, nor turned away from the purity of God's word during their period of probation?

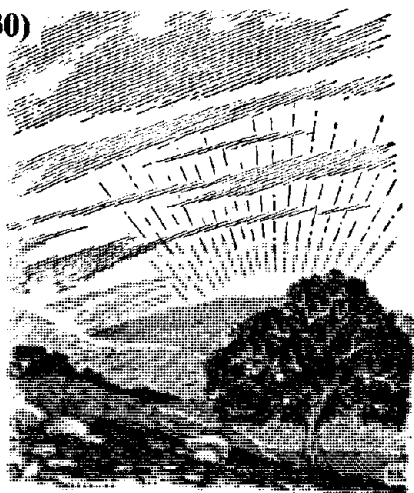
In every generation, Yahweh has genuinely desired that His people would repent in their hearts, living in faith and hope, manifesting a disposition of reverence towards Him and His word.

Was that too much to ask in the days of Jeremiah and Ezekiel?

Is it too much for Him to ask, now? J. Ullman

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" — Prov. 28:13.

Joy In The Morning



This Psalm presents a contrast to the one that precedes it. It is a Psalm of thanksgiving to Yahweh for great help received: a fervent expression of praise for deliverance from death. Gloomy, and dark as night, has been the horrifying experience through which the Psalmist has passed; but inasmuch as the golden glow of a new dawn heralds a new beginning, so "joy cometh in the morning" (v. 5). Humbled and brought low by adversity, the Psalmist is lifted up as he feels the healing touch of Yahweh's favour.

The Inscription

We pursue our studies by enquiring: 1. Who wrote the Psalm? 2. What were the circumstances in which it was written? 3. Has it a prophetic, or typical application? 4. What personal lesson has it to offer?

The Inscription implies that it was written by David. It is "a Psalm Song at the dedication of the house of David". The word "Psalm" is from the Hebrew *Mizmown* from a root *zamar* signifying to strike, hence to touch the strings of a harp, or the keys of a musical instrument. *Mizmowr*, therefore, describes a poem set to

music, expressive of emotion, "singing and making melody in the heart to the Lord" (Eph. 5:19). As a musician might play the harp, and move others with its harmony, so the experiences of life, indicative of the favour of Yahweh, are calculated to pluck the strings of the heart, and find their outlet in the joy of singing.

The expressions of the Psalm reveal that the Psalmist has gone through some frightening experience that has humbled him. But from a state of deep depression he has been "lifted up" (v. 1). He had been brought nigh to death, but has been snatched from the

jaws thereof (v. 3). He had felt the anger of Yahweh, but also has seen it pass away (v. 5). The crisis he had endured had been like an evil night of darkness, but joy came as in the morning. The gloom had been dissipated by the light of Divine favour; so mourning had been turned into dancing; and sackcloth had been replaced by a girdle of gladness (v. 11).

In similar circumstances, Hezekiah found comfort in this Psalm, and borrowed some of its expressions in his prayer of thanksgiving, when he likewise, experienced the Divine favour (Isa. 38:18-20). Indeed, all can share the joy expressed in it by setting their spiritual vision on the coming "morning without clouds" (2 Sam. 23:4). The theme of the Psalm: *Joy in the Morning* can be anticipated by Yahweh's people as they, in vision, look beyond the present to life eternal in the Kingdom (Heb. 12:2).

The Circumstances In Which It Was Written

The Inscription identifies the Psalm with "the dedication of the house of David". The word dedication is *Hanukkah*, and signifies the consecration of anything to a particular use.

David desired to build a House or a Temple for Yahweh. This, indeed, was "all his desire" (Psa. 27:4). It was a project that had occupied his mind since early times. He had discussed it with Samuel, and in conjunction with him, had arranged the order of service to be conducted therein (1 Chron. 9:22). Under Divine inspiration he had actually drawn the plans and laid out the speci-

cations of it (1 Chron. 28:11-12,19). He had accumulated great wealth to assist its construction (1 Chron. 29:2-5). Its completion was a constant theme of his prayers (Psa. 132:3-5); and impatiently he sought permission to commence its actual building. But this was not permitted.

However, in spite of Solomon's participation in this project, the Temple can well be described as "the house of David" as in the inscription to this Psalm. And though its actual dedication awaited the time of Solomon, David purchased the site of the Temple, and consecrated an altar thereat, dedicating the site to Yahweh upon which to construct the Temple.

The expressions of the Psalm, therefore, would indicate that it was the dedication of the *site* of the Temple or House to which the inscription refers. The site was acquired by David in a time of extreme trouble: in circumstances that had humbled him before all. It was a crisis in which the anger of Yahweh was openly revealed to the dismay and horror of the King. It was a time when thousands died as the result of folly, casting the King into deep mourning, and bringing him as well under the very shadow of death itself.

The Mourning King

The circumstances leading up to David acquiring the site of the Temple are found in 2 Sam. 24 and 1 Chron. 21. They record an incident that presents a problem to many. David numbered Israel, but it was the people who suffered. To many this appears as a

miscarriage of justice, and David, too, urged upon Yahweh that he was the one who should be punished.

But, in fact, the punishment was perfectly just.

The record of the incident is prefaced by the statement that "the anger of Yahweh was kindled *against Israel*, and He moved David against them to say, Go, number Israel and Judah" (2 Sam. 24:1).

This was shortly after David had been restored to the throne following the rebellion of Absalom. Israelites who had previously turned against the King and rejoiced in his fall, now, with the frightful fickleness incidental to human nature, went out of their way to welcome him back.

The waywardness of the people angered Yahweh. In rejecting David, Yahweh's Anointed, they had rejected Him. They had rebelled against a Divine appointment. Their action was equivalent to the Israel of God turning their backs on the Lord Jesus Christ. What can such renegades expect at the Judgment Seat? Exactly what those in Israel received who had been foremost in the repudiation of the King. It was necessary that the enormity of their action be made obvious. The punishment made it clear to all that men cannot sin with impunity.

The record states that Yahweh "moved David" to number the people.

How was this done? We are not specifically told; but obviously it was not by overruling David's mind so as to force him to sin. Yahweh does not work like that.

God-controlled circumstances evidently caused David to become fearful of his ability to retain his power on the throne. Perhaps he believed that his regime was under threat. Physically sick at the time, he lacked his normal vigour to act decisively against his imagined foes. He was not sure of the loyalty of the people. There were heard undertones of revolt. These and other circumstances moved him to number the people of Israel, to ascertain the strength of his fighting forces.

At this point, the people themselves were found in error. Not only had many of them been guilty of revolt against Yahweh's appointed and anointed King, but they had ignored the requirements of the Law. This commanded that it was the responsibility of the people, when they were numbered, to pay a half shekel of silver as atonement money (Exod. 30:12-16). But this was overlooked, and the omission resulted in fearful punishment. David was warned of the folly of numbering the people, and was invited to select the form of punishment the nation was to suffer: seven years famine; three months of defeat at the hands of Israel's enemies; or three days' pestilence.

It is indicative of David's willingness to identify himself with the people that he selected the third alternative. As king, he would have been immune from personal involvement in the two former forms of punishment; but not that of pestilence. There are no barriers to the effects of an epidemic; the King was as likely

to be attacked by plague as anybody else.

Seventy thousand men died from the pestilence; and because David blamed himself as being the cause, he suffered seventy thousand deaths. The destroying angel finally appeared over Jerusalem in threatening aspect; but David stood in the breach to plead with Yahweh to save the people of that city. He offered to die himself, if only the plague were stayed:

“Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray Thee, be against me, and my father’s house” (2 Sam. 24:17).

David’s prayer was granted to the extent that the pestilence ceased. The enormity of the sin of the nation in rejecting Yahweh’s Messiah had been made clearly obvious. Under the direction of Yahweh (2 Sam. 24:19) David purchased the threshing floor and place belonging to Araunah the Jebusite. The site already was hallowed by the offering of Isaac by Abraham; and was now dedicated, or set aside, as the future site of the Temple (Gen. 22:2; 2 Chron. 3:1).

David’s feelings at the time are revealed in the expressions of the Psalm before us, as we shall see when we engage upon our verse by verse exposition.

Is The Psalm Messianic?

There is no doubt about the

typical application of the Psalm. It is Messianic in character. As a general principle, the life of David is divided into two parts: that before his great sin, and that afterwards. Generally speaking, the incidents and attitude of David before this great dividing line of his life, typify the Lord Jesus Christ in two main particulars; those before his sin typify Christ personally; those afterwards foreshadow Christ multitudinously. Christ rendered perfect obedience; but not so his brethren. This Psalm, therefore, relates to the multitudinous Christ, for, of course, it relates to the second half of David’s life.

Hezekiah, in his time of distress, gained inspiration from this Psalm, for he found himself in exactly the same situation as did David. He drew upon its very expressions to describe his feelings as we have mentioned above. He recognised that there was no “profit in his blood”. His prayer was based upon the expressions of this Psalm (see Isa. 38:10-20). Hezekiah was a type of Christ; but not the individual Christ. He typed the multitudinous Christ, and as such relied heavily upon Isaiah who typed Christ individually.

Therefore, having considered the historical background of the Psalm we now propose to examine it verse by versc. HPM

(To be continued).

THE PSALMS. Let us thank God for this depot of spiritual energy, this galaxy of divine consolations, this illumination of midnight darkness, this shining armoury of truth, this storehouse of spiritual riches, this har-binger and evangelist of eternal day — R. Roberts.

Catholic-Communist Confederacy In The Philippines

The state of the world shows that all things are heading for the tempetuuous yet glorious finish, when distracted human affairs will be taken hold of by the only government that can put them into a right shape.

The collapse of the Marcos government was inevitable. He no longer retained the respect of the people, and his country was plunged into economic and social ruin. In the early years of his rule, President Marcos had closely identified himself with the people, initiating dramatic economic and social reforms. In view of the anarchy and violence of those early years the introduction of martial law was necessary. His control of the Communist New People's army, and the economic reforms he introduced brought a measure of stability to the nation. But recent years had witnessed a decline. He has been described as a "megalomaniac", a mad man for power. In any case, in the divine purpose it was time for him to be removed. There are several significant trends in the dramatic events of recent months in the Philippines. Why was the Soviet so quiet during the overthrow of the President? Why was US so concerned? Note the significant part that the R.C. Church played! What of the future? It would appear that Moscow's policy in the Philippines is assisted by Cardinal Sin, the Archbishop of Manila. Having confidence in him to successfully remove the Marcos government and replace it with one that could be more suitably manipulated, Moscow saw no need to interfere. US's concern has been that the guarantees granted her of military facilities in both the Subic Bay Naval Base and the Clark Air Base, are now in jeopardy. American support had oscillated between Mr. Marcos and Mrs. Aquino, in an endeavour to placate both parties so that whoever ultimately took control would continue the co-operation previously received. It appears that the real winners in the change of power could be the Catholics and Communists. Mrs. Aquino's vote-gaining platform was based on relaxing the repressive control and the injustices of the Marcos government. Once in power she released all political prisoners, including the four leading Communists. The decision to do so was based upon the advice of the most influential personality in the Philippines at the moment: Cardinal Sin. *The Bulletin* 18/3/86 states:

"Sin, who is now in Rome to report to the Pope on the situation in the Philippines, has undoubtedly more influence on Aquino than anyone else. So far as the president is concerned his advice 'stands like a beacon', guiding the infant administration 'along the path of democracy'. Of the Marxist-led New people's army (N.P.A.) Sin said, 'there are not had line Communists but disgruntled citizens and religious, forced into the hills by the Marcos dictatorship'".

It is obvious an attempt to play down the extent that Marxism has infiltrated the Catholic Church, and the Philippine society. Twelve months ago the *News Weekly* warned of the union between the Marxist groups and the Catholic Church in the Philippines. Of the rise to power of Mrs. Aquino *The Bulletin* wrote:

"As her greatest mentor, Cardinal Jamie Sin, the Archbishop of Manila, puts it, faith through suffering is one of her most powerful assets. Sin believes, and she now agrees, that her people's power revolution was the result of divine

intervention, and that she is now not only the servant of the Filipino people but of God Himself. Cardinal Sin believes the Holy Spirit was there with the people, that there was divine intervention”.

Cardinal Sin's words are true, although not in the way he intends. Daniel wrote:

“God removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with him”.

God indeed is in control, and the Angels are manipulating affairs that will ultimate in the establishment of the kingdom of God. Commenting on the words of Amos 3:7, Brother Thomas states:

“The revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are able to discern the times; and while consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the kingdom of God” (Elpis Israel pg. 323).

How significant that the moves within the Philippines are being promoted by the “false prophet”, and yet are being hailed particularly by the western world as evidence of “peace and security”. As Brethren of Christ we need to awaken to the realisation that it is at such a time that “sudden destruction cometh” (1 Thess. 5:3). Meanwhile, the Communist regime in conjunction with the Catholic Church is part fulfilling the requirement of Daniel 8:25: “Through peace he shall destroy many”.

The Role of Catholicism

Most significant has been the role played by Catholicism in the Philippines. Indeed, this may have repercussions of dramatic effect in the development of the Church politically as indicated in Rev. 17. Commenting upon the collapse of the Marcos administration, *News Weekly* summed up:

“The media which applauded the united statement of the Filipino Bishops, could hardly have reflected that it was supporting the right of the church to make or break governments on no other basis than that of its moral authority: a proposition which hardly accords with the media's habitual positions. For the Filipino church, it is a heady moment, but its perils are manifest”.

Having interfered politically in the Philippines, the Church may be induced to do so elsewhere. Revelation 17 depicts it as “riding the beast”, the beast being representative of European powers. Having shown her power in the Philippines, it could lead the way to similar manifestations of political influences elsewhere. It is a significant sign of the times.

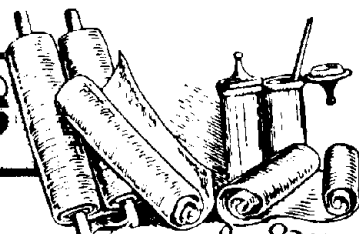
Men who have no faith in the revealed purposes of God naturally look at current affairs with different impressions and calculations from those who take revelation into account. Time will show, as it has shown in countless instances in the past, that the merely human point of view is the ephemeral misleading point of view in such matters, and that human affairs do and must and will work out in the shape before appointed by Him who has made all things for Himself.

P.J.M.

LOGOS

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From the Editor

An Empty Vine

*“Israel is an empty vine, he bringeth forth fruit unto himself”
(Hos. 10:1).*

Fruitless Growth

What a powerful exhortation is presented by the prophet Hosea in the words above; what a significant analogy he gives to illustrate it.

“Israel is an empty vine”, he declared. But the Hebrew is much more expressive, and far more meaningful. It is better rendered: “Israel is a luxuriant vine”.

Israel was all promise, but no performance. It was a luxuriant vine, but it wasted its growth on itself. There was no fruit to the glory of the Divine Husbandman to produce that wine which “cheereth God and man” (Judges 9:13). Its growth was a matter only of leaves, and tendrils, and creeping branches; but its fruit was all foliage: brought forth for itself!

The vine looked very healthy and productive from a distance. One would have expected to find grapes thereupon, but when the husbandman came searching for fruit, he found only disappointment.

From the external aspect, Israel looked well. There seemed evidence of growth. It had put forth its leaves and tendrils; the nation had increased in political power and influence; the form of Godliness was there, but its power was lacking. People spake nicely. They mouthed the name of Yahweh, attended the religious services, went through all the motions of worship — but did not produce fruit.

Worse still, the more Yahweh blessed Israel, the more the

people consumed the blessing on self rather than produce any harvest. The prophet declared:

“According to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images”.

The more they prospered, the further they drifted from God, using the very means He gave them to gratify self. Yet they did not intend this. They were very religious in their self-worship; they failed to see where they had failed! But the prophet could see it clearly enough. They had set up their false forms of worship, deluding themselves that this was what was required. When the harvest had been plentiful the idolatry abounded, increasing in fervency and importance; when the vine brought forth abundantly, another image was set up.

That was the teaching of the prophet and the impeachment of God. God declared in effect, your wickedness has increased in proportion to My goodness; the more I have given you, the less I have received from you; the greater the prosperity with which I have crowned you, and more zealous have you been in your idolatry; the more loving I have revealed Myself to you, the more selfishly you have manifested wantonness, sin and rebellion towards me.

In contrast to the fruitless vine, or a vine that consumed of itself that nutrient which could have brought forth fruit, we have such examples as the Apostle Paul. He received of the grace of God but did not consume it on his own lust. He used it as a means of producing fruit to the glory of the Giver, by extending the bounty to others. He wrote:

“By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” (1 Cor. 15:10).

Paul was no empty vine, but one that produced fruit. The grace that he received from God was not expended in introspective growth, but extended to others as he laboured to bring the knowledge of it to them. And in this he was successful, as he wrote to the Philippians: “Ye all are partakers of my grace” (Phil. 1:7).

Why Fruitless?

What was the explanation of Israel's fruitlessness? Why was the vine promising in appearance but disappointing in fact? What was the root cause of the mischief?

The prophet tells us. He declares in the next verse, "Their heart is divided". Again the Hebrew is very expressive, for the word translated "divided" signifies to be "smooth". In heart the people were bland, deceitful, hypocritical, faithless. This is typical of the human heart, which Jeremiah describes as "deceitful above all things, and desperately wicked". Divided in heart, Israel wanted to do two irreconcilable things: serve both God and mammon. They wanted to recognise the existence of Yahweh, and bow down to their golden calves at the same time. Like the Samaritans:

"They feared Yahweh, and served their own gods" (2 Kings 17:23).

They were divided in heart, and therefore in loyalty, and because they were so, they pleased nobody. They could not wholly throw off the true religion, yet they so emasculated it, that it became little better than a superstition. They attended the services, listened to the Psalms, paid their tithes, and, at the same time, in action they denied all the principles involved therein.

In a word, they were hypocritical.

The greatest curse of religion is hypocrisy. It is so easy to mouth the things of God, and to glibly utter the prayer, "How long, O Lord," whilst the heart goes after its covetousness. This, taught Paul, is idolatry (Col. 3:5), and as such, idolatry is commonly practised among us today.

Truth is more than theory, more than a series of propositions or a statement of faith. It is a way of life; it is principle expressed in action; it is faith manifested by works.

This demands a heart that is whole before God; an undivided loyalty to the principles for which He is noted.

Israel was divided in its allegiance, and was rejected by a God Who has surnamed Himself as *Jealous* in that He will not share the affections of His people with others.

Let Us Look At Ourselves

But the analogy of the fruitless vine, not only describes the tragedy of ancient Israelitish history; but also the failing of spiritual Israel today.

Our modern environment lends itself to a repetition of what Hosea saw. We live in an age of material prosperity. We experience it in our individual lives; we see it in the Ecclesias. Throughout the world, Ecclesias are busily engaged in increasing their material possessions: halls, organs, buildings, organisations.

It all looks so fair and promising, like the luxuriant vine; but is fruit being produced to the glory of Yahweh?

The modern Ecclesia provides a contrast to that of past ages: "wandering about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy" (Heb. 11:38).

And what of its founder? He told the wealthy disciple who desired to follow him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

Yet today it is sometimes claimed that it is imperative to have a hall of one's own before an ecclesia can effectively preach the truth!

There is nothing wrong in having material possessions, of course, so long as we do not see them as an end in themselves. But where the hall, the organ, the building, the organisation is assumed as being of more importance than the humble, faithful efforts of individuals, or a small group of spiritually-minded brethren and sisters welded together as one in their determination to serve Christ, then covetousness has indeed entered that ecclesia. And it is as a luxuriant vine feeding itself, and multiplying its altars to idolatry.

There is danger today of a "divided heart," an attitude that is smooth and glib towards the Truth, that expresses itself in platitudes without power, and expounds doctrines, lacking any concrete application. It is possible to give lip-service to Truth, but to deny it in action. We can labor to build up ecclesias, provide splendid facilities for them, invent to ourselves "music like David" (Amos 6:5), reveal all the external appearances of the luxuriant vine — but when a careful search is made, to find no fruit.

The Ecclesia belongs to Christ not to us; it is designed as the "pillar and ground of the Truth" (1 Tim. 3:15), not as an organisation that panders to the flesh, or seeks to please its members at the expense of truth. A healthy Ecclesia is one in which its members are bound together by the power of sound exposition fortified by prayer.

This requires the concentrated effort of every member. Each brother and sister, according to his or her individual ability, is required to become a student of the word first, and a living per-

sonification of its message next.

Is our Ecclesia like that?

Are we like that?

If not, what are we doing about it?

Let us remember that the pioneering epoch of the latter-day Ecclesias has ceased, and the danger is that with the accumulation of material possessions, and the acquisition of a worldly status, we can follow the pattern of Israel of old, and as a luxuriant vine expending its energy on itself, cease to produce fruit that gives glory to its Creator.

It is not inevitable that this should be so, of course; we do not have to succumb to our environment. Let us determine that we shall not do so, and submitting to the pruning that is incidental to a fruit-bearing plant, improve the yield in anticipation of the coming of the Son of the Husbandman. See John 15:1-2.

H. P. Mansfield

Christ and the Redeemed On Mount Zion

"Behold a Lamb stood upon the Mount Zion, and with him a hundred forty-four thousands, having the name of his Father, which had been written upon their foreheads" (Rev. 14:1).

John saw the Lamb and his virgin companions, or Bride, standing upon Mount Zion. This is the platform, or standing-place, of their Body Politic, both as the Holy, and the Most Holy community. In the state previous to the advent of Christ, the Saints are the 144,000 in great tribulation, being subject to hunger and thirst, sun-stroke, and scorching heat (ch. 7:4,14,16). In this state of things they are subjected to the "much tribulation" through which, Paul testifies, "we must enter into the Kingdom of the Deity" (Acts 14:22). They are an election taken out from the nations, by obedience of faith, for His name (Acts 15:14; Rom. 1:5): by which faith in the things concerning the Kingdom of the Deity, and the name of Jesus Christ "they walk", and "are come to Mount Zion, and unto the city of the living God, the Heavenly Jerusalem" (2 Cor. 5:7; Acts 8:12; Heb. 12:22).

With this New Name of the Spirit, styled the Father's Name, the 144,000 will stand on Mount Zion. It is written upon them before they appear there. This is evident from the word in the original (*having been written*). When was it written? *Doctrinally*, when sealed in their foreheads (ch. 7:3) in the great tribulation — verse 14; and *corporeally*, when "the dead, small and great," stand in the presence of the Deity, and are judged by what has been written, according to their works.

J. Thomas.

Positive Thinking

“For thus saith Yahweh who created the heavens; God Himself who formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited” (Isa. 45:18). “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead” (Rom. 1:20).

Man’s Unique Ability

Although planet Earth is so minute in the great boundless Universe, it was placed in its orbit by the “High and Lofty One who inhabiteth eternity whose Name is Holy”, that it may give Him pleasure and reflect to His glory. Through the *Elohim* He made every creature after his kind, but to man was granted the prospect of exercising dominion over all. To attain this unique position, God made man in His own image and likeness. He fitted him with a brain that has the potential to elevate him above the beasts that perish. If he fails to use it to develop Godly characteristics he is no better than the beasts that perish (Psa. 49:20). He alone of all earth’s inhabitants has the ability to read God’s Word, converse with Him through prayer, and generate faith that will manifest itself in works to the glory of His name (Rom. 10:17). This the animal creation cannot do. How wonderfully blessed is man.

But his opportunity to do this is limited to his life span. Man is like

the grass of the field: “The wind passeth over it, and it is gone; and the place thereof shall know it no more” (Psa. 103:15,16).

Our hymn tells us:

*“A span is all that we can boast,
An inch or two of time;
Man is but vanity and dust
In all his flower and prime,”*

Nevertheless, during his brief life man, through the given brain-potential God has given him, has the inestimable privilege of being able to “Know God and Jesus Christ whom He has sent”, with the prospect of attaining unto eternal life. How foolish to neglect the means whereby this can be done. Nothing else *really* matters; Nothing!

Giving God Pleasure

When we consider how high and lofty is the One inhabiting eternity, and how insignificant man is in His sight, it is amazing to realise that we can give Him pleasure. But the condescending greatness of the Almighty brings even that within our scope. “Yahweh taketh pleasure in them

that fear Him, in those that hope in His mercy" (Psa. 147:11). These are described as the poor and contrite ones who tremble at His Word (Isa. 66:2). In them He takes delight.

In our finite mortal state, eternity, the infinite, is beyond our comprehension. We can meditate upon it, and by the help of the Word believe in it, and contemplate the conditions that shall exist when, "the mountain of Yahweh's house shall be established in the top of the mountains, and all nations shall flow unto it"; when "Yahweh alone shall be exalted in that day" (Isaiah 2:2,11). But the fulness of the prospect is beyond our ability to grasp".

But there are certain things we can comprehend. First, we must recognise that Yahweh has the power and has desire to bring us to perfection:

"He that cometh to God must believe that He is, and that He becomes a Rewarder of them that diligently seek Him" (Heb. 11:6).

Surely this is basic. God is going to fill the earth with His glory through men and women of His choosing. We can be of that glorious company. Astounding as this is, we accept the words of the angel Gabriel to Mary that "With God nothing shall be impossible". So what can hinder us from inheriting eternal life? Surely nothing but our own folly in allowing our God-given minds to deviate from the way of life, permitting the flesh to dominate its thinking. Our own thoughts and actions illustrate the measure of our faith and our eternal fate.

We are granted but an "inch or two of time" in this life, yet hav-

ing come to the knowledge of the Truth, we are blessed far above human thought can grasp. How important it is that we "hold fast the confidence and the rejoicing of the hope firm unto the end". Through faith we can attain to the glorious Kingdom Age. God does not invite us to do impossibilities. "He knoweth our frame; He remembereth that we are dust" (Psa. 103:14). He does not mock us. Nevertheless there is a warfare to be won, we must "fight the good fight of faith" (1 Tim. 6:12). It is the way we discipline our minds that will decide our measure of success or failure in the battle of life, and thereby our future. By filling our minds with Godly thoughts victory can be ours.

The Power of Thought

In our walk to the Kingdom, it is what we allow our minds to think about that will dictate the direction we go each day. Thought is powerful for it motivates decisions and actions, and thereby character. Generally the most powerful thoughts are not of our will, as proud of it as we may be, but those of our imagination and emotions. Advertising agents are fully aware of this, and bombard the imagination with suggestions. The newspapers, radio, T.V. and mass circulation of leaflets and brochures are mediums for this propaganda. They are cleverly designed to appeal to the lust of the flesh, the lust of the eye, and the pride of life, by working on the imagination. Despite this, it is not really a hard thing to train the imagination to think positively and constructively for our own good and that

of others. But it does need continual watchfulness. We must override thought, and train ourselves to become selective upon what we permit our minds to ponder. By so doing, we will "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5). We will reject much of which the world would thrust into our minds. Paul exhorted the Philippians:

"Whatsoever things are true, honest, just, pure, lovely, of good report, if there be any virtue if there by any praise, think on these things".

He had learned how to be content in whatever state he was in, enabling him to claim: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Mind Can Affect Bodily Health

It is evident Bro. Roberts had knowledge of the power of the mind over the body when he wrote in *Nazareth Revisited* p. 124:

"Cure by mesmeric application has made us familiar with this. I remember curing a person of an acute rheumatic pain which lodged itself in me the moment the person lost it, and remained several days".

Now the only way he could have received the pain and retained it several days was that he allowed himself in some way to *think* it might happen to him. He may have subconsciously thought: What would I do if I suffered some pain? It is a fact that we can think ourselves into certain conditions; that being the case, we can think ourselves out of those conditions; not so much by conscious logical reasoning as by allowing our minds to dwell on a particular thing. Pain is not an invisible entity that can move

from place to place: (and I am sure Bro. Roberts did not mean this, although his choice of words does not make his intent perfectly clear) any more than "souls" can go on living somewhere else when the breath leaves the body.

Mesmerism and hypnotism, which are similar things, are methods used to implant thoughts in the subconscious mind while the conscious mind is put at rest. Sometimes this can be beneficial as Bro. Roberts has shown.

The mind of man is very deep. It has been likened to an iceberg, by far the greater portion of which is unseen under the water. That part represents the subconscious, while the tip of the iceberg may be used to represent the conscious mind. While the role of the conscious mind is to reason, consider, think things out; the subconscious — under the surface, largely unknown to man — controls many things we do not need to exert ourselves to think about consciously. These include the beating of the heart, breathing, assimilation of food, distribution of the blood around the body. In a healthy body these, and many other functions, are performed normally. However, where the mind below the surface has been impaired in some way, perhaps by shock or fear, it does not do its work efficiently, with the consequence that there can be abnormalities of physical or mental health. However, the wonderful thing is that the mind often can be re-directed back into health by confident, truthful suggestions.

Although we know so little about our minds, we do know for instance that some people can train themselves to sleep and

wake up at any given time. What causes this? Not the conscious mind. It is asleep. Obviously, it is the subconscious mind: that which is active whilst we remain asleep. People are known to walk in their sleep. Some have performed minor duties around the house, and gone back to bed not being aware of anything they have done. A person under hypnosis is commanded to go to a shop in half an hour's time and buy a packet of biscuits. He does it, not realising why. What is most important is that the subconscious is amenable to suggestions; and knowing this, advertising agents play on it. It will also receive thoughts transmitted by

which has caused this. This was one time beyond the power of medical science".

While we continue our walk to the Kingdom, we can thank our Heavenly Father for the increase of knowledge on the part of the medical profession, which we may use from time to time. However, positive thought generated by faith can stimulate greater powers by which healing processes of the mind can be furthered. By that means we can help drive out an "unclean spirit", by replacing it with quiet, confident thoughts of assurance. Whatever has "got into the mind" can be driven out with conviction, sympathy and assurance, and help can be given to that end by the

"O taste and see that Yahweh is good: blessed is the man that trusteth in him" — Psalm 34:8.

another in whom the person has confidence. Where the mind is affected so as to cause it to refuse to grapple with reality, confident, truthful suggestions given by a person who can show love and interest can be effective in leading to a cure. Such means have assisted to drive out unwanted injurious thoughts. Sympathy for the affliction with help, performed in faith can work wonders. Genuine compassion and understanding can unite with God's help to assist those who need help.

Casting Out Demons

The article *Casting Out Demons* in July issue of *Logos* claims:

"It is a matter of mind. An unclean spirit is manifest in various ways including that which results when the mind refuses to grapple with realities. It is then necessary to control, overcome or drive out that

loving ministrations of genuinely concerned persons. We have not the gifts of the Holy Spirit. They ceased with the Apostles. We cannot in any way work miracles; but we do have abilities through the mind which can control health to a greater degree than many are aware of. We can cast out doubts and bring in quiet assurance and confidence based on positive thoughts from God's Word.

It is the declared intention of the Mind of the Universe to have everything He has created in perfect harmony with Him (Num. 14:21; Psa. 72:19). It is to this end that He created everything. Originally all creation was "very good". But sin brought disharmony. Man failed, and as a consequence his mind became out of tune with his Creator's, deviating in various directions, adding to sin and sorrow. Adam's descen-

dants, born with his sin-stricken nature, have continued in a complex multiplicity of problems by going after their own lusts. This has aggravated man's problems. To solve them he must turn to Yahweh who will rectify them in His own appointed time. Until that glorious day, "When His judgments are in the earth and the inhabitants of the world will learn righteousness", man's mind will continue to be beset by problems of his own making, many of which have created sickness of mind as well as body.

Cultivate Sound Healthy Thoughts

As many of these problems have originated in the mind of man, it is not surprising that he should give them a name, *demons* often translated *devils* in the A.V. As these, by and large, are all the product of wrong thoughts, it is reasonable to believe that sound, right thoughts will be able to dispel them, and replace them with healthy ones. Such, indeed, is the case.

At times we appear to degenerate to a state where despite the wonderful hope we have, we find it hard to lift ourselves out of. Everything is an effort. To those afflicted in such a way, a cheerful friendly word or deed can work wonders. Good thoughts, followed where possible by actions, can heal, restore, encourage and elevate.

Sickness can be induced by "some invasion of the body upsetting the normal state of the mind." However, the reverse can also follow. There can be, and often is an invasion of the mind by wrong thoughts of unreasoning fear which can, in turn, detrimentally affect mental or physical health. When these thoughts are eliminated the mental or physical sickness is also relieved.

The Lord alone could heal the complete breakdown of health of such as Mary Magdalene; but we can often assist a brother or sister as we journey along life's pathway.

Meanwhile, the pressures of life increase daily, for it is the last days. Let us not fear. God has said to those who seek Him in truth: "I will never leave thee nor forsake thee". Let us remain faithful to Him, and He will prove faithful to His promise.

"We can do all things (required of us) through Christ which strengtheneth us", and can reach forward to that great peace even now which those who love His Law can experience. Of them it is written:

"Great peace have they that love Thy law; and nothing shall offend them" (Psa. 119:165).

To such Christ's declared:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

B. Clarke (Cumberland).

We are living in momentous times. Christ's advent is impending. Ere long his power and might will be seen and felt in all the earth. Christ is coming to destroy the wicked, and to inaugurate his righteous and beneficial reign. The world neither expects nor wants Christ, and it ridicules those who do. As in the days of Noah and Lot (Luke 17:26-30), so now, men are unbelieving and disobedient. They profess to be Christ's followers, but are unacquainted with his teaching, and oppose it. Reader, step aside from the prevailing apostasy, and unite with those who are joyfully awaiting their Lord from heaven.

Expounding The Psalm

Having ascertained the local background of the Psalm, and its prophetic foreshadowing, we are now ready to attempt a verse by verse exposition.

Analysis

Our Psalm is divisible into four parts. First there is an outpouring of thanksgiving arising out of personal *Experience* (vv. 1-3). Next, the Psalmist calls upon those likeminded to share his joy by joining with him in *Expressions* of praise (vv. 4-5). Then follows an *Explanation* of the cause of his rejoicing (vv. 6-9). Finally, he looks to the future in *Expectation* of further favours to come (vv. 10-12).

Look at the beginning of each of those sub-sections (vv. 1,4,6,10), and observe the natural divisions of the Psalm. They can be epitomised by four words: *Experience, Expression, Explanation* and *Expectation*.

Therefore, out of the agony of trial which David experienced, he was lifted up in adoration to Yahweh, and on the basis of such a favour could with confidence look to the future beyond the resurrection.

Thanksgiving For Divine Grace Experienced — vv. 1-3

Vividly the Psalmist describes the experience of help and restoration he has received. The anticipations of his foes have been disappointed, and he has recovered from his previous desperate state. He likens this to deliverance out of the power of the grave.

VERSE 1

"I will extol Thee, O Yahweh" — In the face of Yahweh's anger at the time of the numbering of Israel, David had feared for his life (1 Chron. 21:30). But he had been delivered from the dire distress that had brought him to the point of death, and now in an excess of joy he expresses his

desire to pour out his heart in thanksgiving. This is what every true saint is expected to do as Yahweh's goodness is experienced (1 Thess. 5:18). To David, the deliverance has appeared as the resurrection; anticipating the manner in which saints will rejoice at the resurrection when they will experience complete change from the failures and mortality of the present.

"For Thou hast lifted me up" — The RV renders this: "Thou hast raised me up". David had faced death in a very real manner, but had escaped its consequences. Some 70,000 lay dead as the result of plague, and David felt that he should have suffered a like fate. He blamed himself for the tragedy, and now thanks Yahweh for the deliverance.

"And has not made my foes to rejoice over me" — David's death would have been a cause of rejoicing to his foes. It was a time when he feared the opposition of such. Though the rebellion of Absalom had been crushed, there were others who desired his disgrace. There were bitter and unrelenting enemies who would have rejoiced at his death. His deliverance had been a defeat for them, and a victory for him.

VERSE 2

"O Yahweh my Elohim" — David invokes the Covenant Name of Yahweh. It proclaims His purpose to manifest Himself in a multitude of Mighty Ones. There is safety in that Name (Prov. 18:10), for those who shelter therein will build into their lives characteristics that will ensure their eternal salvation. This name is to be

both feared (Deut. 28:58) and loved (Deut. 6:5). See John 17:6,11,26.

"I cried unto Thee and Thou hast healed me" — The tragedy following the numbering of Israel had humbled David. What use the numbering, seeing that 70,000 of those so numbered were now dead! Yahweh can save whether there be few or many. Nevertheless, the fact that David did not succumb to the punishment witnessed to the favour with which Yahweh viewed him in spite of his failure. David had been physically sick at the time (Psa. 32:3-4 cp. 2 Sam. 15:3): but now, with the expression of Yahweh's confidence in him demonstrated by the ceasing of the plague at the point where he had pleaded the cause of the people, gave him new life. He felt healed of his malady, and saw it as the influence of Yahweh Ropheka: *He who shall be Physician* (Exod. 15:26). David's experience foreshadowed the resurrection and divine healing of saints brought under the power of the grave. The Psalm is an expression of thankful praise for goodness received; and typical of greater measures of Divine goodness to come.

VERSE 3

"O Yahweh, Thou hast brought up my soul from the grave" — The circumstances were such that David had gone through an experience that typified death. Several of the prophets had done so. Daniel, when he saw the vision of the man of composite metals described in his 10th chapter, typically experienced a death, resurrection, judgment and approval (Dan. 10:8-12,16-19). Ezekiel (Ezek. 2:1-2) and John in Patmos (Rev. 1:17-18) had done similarly. In his experience, however, David went through the process conscious of his own failings, and so came to recognise the goodness of Yahweh in granting him redemption. In this Psalm, therefore, he types not Christ personal, but Christ multitudinous.

"Thou hast kept me alive, that I should not go down to the pit" — This is an expression that denotes condemnation. See Psa. 28:1.

Others Invited To Share His Expressions Of Praise — vv. 4-5

The assurance of mercy and consideration given to David in such circumstances can give every saint hope, in spite of his failings. When we see a man of the spiritual stature of David fall, who can

remain self-confident in his own ability; when we see him forgiven, who need despair of like treatment. In view of such acts of grace, all saints are called upon to rejoice.

VERSE 4

"Sing unto Yahweh, O ye saints of His" — The word *saints* is the plural form of *chaciyd*, and is derived from *chesed*, a word frequently rendered "mercy" but which is really expressive of loving-kindness. A cognate word is rendered "holy" in Psa. 86:2, but has the margin note "*one whom Thou favourest*". The Hebrew expression denotes the special consideration and favour that Yahweh extends towards the children of His family. It is similar to the special care that a parent will extend to a child, merely because he is his child. So a true saint is under the special care, protection and favour of Yahweh. David had experienced the benefits of that privileged state, and now calls upon all others in similar position to share his joy with him. Saints are called upon to rejoice now (Phil. 4:4; 1 Thess. 5:16); how much greater will be their rejoicing at their acquittal at the Judgment Seat of Christ. And it is obvious, that in this Psalm, David has that in mind, based upon his deliverance in the present distress.

"And give thanks at the remembrance of His holiness" — The margin renders this: "to the memorial" of His holiness. Yahweh's Name is the memorial of His holiness (see Psa. 97:12; 122:4; Isa. 26:8). His name-bearers are called to His holiness (Exod. 15:11; Num. 6:21-27; Isa. 6:3; 1 Pet. 1:15-17; Rev. 4:8). Yahweh's holiness is His righteousness. The memorial of this is dramatised in the bread and wine which points to the offering of Christ. That offering was not limited to the Lord's physical death and resurrection, but was manifested in a life of perfect holiness to which all saints are called. They fail to manifest the fulness of his obedience, but acknowledging this, they can receive the forgiveness of their sins.

VERSE 5

"For his anger endureth but a moment" — In relation to eternity, the present represents but a moment of time. It is the moment of the manifestation of His anger, for all His saints, with the exception of the Lord who rendered perfect obedience, are "children of wrath" because they give way to the natural

desires of the flesh (Eph. 2:3). In this they justify the death penalty laid upon humanity. But this moment of Divine anger will pass away in the great joy of the future. See Psa. 103:9,17; Isa. 54:7-8; 57:15-16.

"In his favour is life" — David had experienced such favour. His sin had been forgiven, and his life extended. On the basis of present experience he anticipated the greater future.

"Weeping may endure for a night" — The Lord declared that so long as he was with the Apostles they could rejoice. "But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:20). These are the days of fasting; when true saints mourn the circumstances of life, and weepingly plead with the Father: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10). Figuratively it is night-time. "The night cometh", declared the Lord (John 9:4). Whilst he was in the world he was the

"light of the world". But the light has been withdrawn until it will appear in greater glory at his coming as "the sun of righteousness with healing in his wings" (Mal. 4:2).

"But joy cometh in the morning" — That "joy" will be expressed in "singing", for so the Hebrew expression signifies. David looked for that "morning" a "morning without clouds", promising an epoch of happiness and singing (2 Sam. 23:4. See Psa. 46:5 mg; 143:8; Mal. 4:1-2). The Psalm, therefore is expressive of the goodness and severity of Yahweh (Rom. 11:22), which sums up the principles of His memorial name (Exod. 34:6-7), and of the Divine purpose with the earth and mankind upon it. This important verse, therefore, sums up the teaching of the whole Bible. The joy of which it speaks will be manifested at the second coming of the Lord at the Judgment then to be manifested (Psa. 103:18 ; Mic. 7:18; John 16:20). HPM

(To be completed).

Prepared To Die

"Who said to Paul through the Spirit, that he should not go up to Jerusalem" (Acts 20:4). This does not imply, as some have thought, that Paul visited Jerusalem contrary to the Spirit's command. There is an important difference between a revelation from the Spirit respecting what should happen at Jerusalem, and a command not to go there. It is in this difference that the explanation of the passage lies. The context justifies this interpretation: that certain brethren sought to dissuade Paul from visiting Jerusalem because the Spirit had revealed that hurt awaited him there. This interpretation is in harmony with the apostle's statement to the elders of the Ephesian Ecclesia — "I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me". Had Paul been influenced by the Spirit's revelation in the way that his friends apparently were, he would have had to cease from the work to which he had been divinely appointed! Paul's mission was to be accomplished through suffering. This Paul knew from the beginning. The apostle upon a subsequent occasion was very desirous that the brethren should know the good that resulted from this evil experience (Phil. 1:12). Paul went on while his brethren trembled. Their entreaties to halt were met by that grand reply — "I am ready to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus". How unanswerable was this! All that the brethren could say was — "The will of the Lord be done". This they could not have said had they thought that Paul was going in opposition to the Spirit's command. Paul was not disobedient — banish the thought.

“Who Shall Roll Away The Stone?”

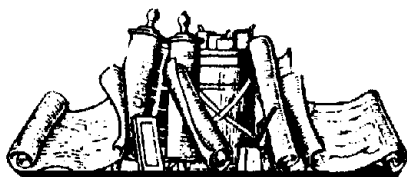
“And they said among themselves, ‘Who shall roll away the stone from the door of the sepulchre?’” (Mark 16:3).

What a door-weeping time was a sorrow
Nineteen hundred years ago
We, the same weak faithless
Saw in our sad hearts of
A stone which double
A stone which
A stone which
A stone which

And care our spirits
And they might from
And joyous song and
Rise in rapture, Lord
For before the year
Off to the world of
Angel had seen hear
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain,
Many a grief we see before us
Never comes to give us pain;
Oft-times in the feared to-morrow
Sunshine comes, the storm has flown;
Ask not then, in foolish anxiety,
“Who shall roll away the stone?”

Burden not thy soul with to-morrow's
Make the wiser, better to-day!
Tread the path of life with gladness,
God doth bid thee to rejoice!
In today's bright sunshine basking
Leave tomorrow's cares alone;
Spoil not present joys by asking,
“Who shall roll away the stone?”



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Murder In The Vatican

"I am mailing you a copy of the book *Murder In The Vatican* by Avro Manhattan. It is a stark revelation as to what goes on inside and outside the Vatican walls. The sudden, unexpected death of the last Pope seemed strange to me; and I thought it must be due to some illness. But investigation was not permitted; and this book tells why. The Papacy is growing in strength, and this is a significant sign of the times.

"A further sign is the number of Asians on the move. They are flooding the United States. And it is in that area that the Papacy is extending its influence. Cubans, South Americans and others are seeking to migrate to US, and their numbers are on the increase. We live in significant times" — T.H. (USA).

(The book has arrived, and a quick glance indicates a very interesting treatise. Another most interesting book on this theme is entitled "Pontiff". The Papal sign is significant; so also is the increase of populations in the Third World Countries. They are greatly outpacing those of the West, and if the Lord's coming is long delayed their impact upon Western countries will become even more overwhelming. These are, indeed, significant signs of the times — Ed.).

A Long Pilgrimage

"We are living in dark days, but they herald the dawn of a new and glorious day. I was born in January 1900, and find keeping going quite a chore! I was glad you were able to take in the US Bible Schools this summer. My family enjoyed your talks very much. I have your tapes, and by their means are able also to enjoy your talks. I know what you think of tapes, but this depends upon the way they are used. They can become mere 'ear ticklers' listening to a voice without understanding whilst we go about our work; or we can sit down and listen intently, following with the Bible. No matter whether we are young or old, we can profit by using them that way.

"Our Bible is a wondrous book, able to make us 'wise unto salvation', Proverbs declares: 'It is the glory of God to conceal a thing, but the honor of kings is to search out a matter' (Prov. 25:1).

"May our heavenly Father bless you and yours, keeping you in His loving care, providing you with strength to continue your work. In hope of eternal life" — E.C. (USA).

(I was born in January 1912. My pilgrimage has not been as long as yours, but I can appreciate your

feelings. With you we look forward to the glorious gift of divine health: eternal life in the Kingdom. We daily thank our God for the great privileges enjoyed in the meantime — Ed.).

Anonymous

"I have been studying the Truth for some time, and must soon make some decisions concerning Baptism. It is therefore important for me to get some definitive answers to several questions.

"It seems that there are a number of Christadelphians in this area who feel that it is acceptable practice for one to remarry while one's present spouse is still alive. As I am estranged from a mate to whom reconciliation appears unlikely, this matter is of great concern to me.

"I have examined this aspect of the Truth with as much intensity and depth as my knowledge and ability will allow. I have subsequently been led to feel that such action is not acceptable to God in the least, and, in fact, is in opposition to His word" — M.P. (USA).

(Unfortunately you did not put your address on your letter, and we find it difficult to read your signature. We hope, therefore that you see this letter, and that you will write us further. We endorse your

statement regarding re-marriage under the circumstances, and can supply you with written confirmation of it. Your other questions will need a more personal reply — and we await further communication from you — Ed.).

Sad! Very Sad!

"Yes, you are rightly informed. A group of brethren and sisters, formerly Christadelphians, received the Promise of the Father: the gift of the Holy Spirit, and were baptised in, and filled with, the Holy Spirit some six weeks ago.

"We praise and thank our Father for this wonderful gift. We praise and thank our Saviour for pouring out the Holy Spirit, and by that same Spirit coming and indwelling us.

"The ascended, glorified, life of the Lord Jesus is now ours, the victorious life which gives us the victory is the treasure in the earthen vessel. When we are weak, he is strong, enabling us to be more than conquerors, through him that loved us.

"Ten of us met to pray and ask our heavenly Father for the gift of the Holy Spirit, as promised in Luke 11:13. His answer was immediate. We all received the Spirit, with signs and wonders. Several gifts of the spirit are manifested when we meet for prayer and Breaking of Bread. Some speak in tongues; some have prophecies and visions; some have gifts of healing. All this is wonderful . . ." — J.R. (U.K.).

(It is not wonderful, it is sad! If the experience recorded above is true,

Paul is false, because he clearly taught that the gifts of the spirit were to be withdrawn. We have published a booklet: "Speaking in Tongues — As Taught in the Bible". We suggest that this be read, and if it can be faulted by Scripture — not by so-called experiences — contact us further. There is such a thing as mind over matter, and we can imagine things that have no reality in fact. The only holy spirit available to us today is the power of the spirit word — See John 6:63; Eph. 6:17; 1 John 5:7. Develop that spirit and the false claims of the Holy Spirit Gifts as taught by many Churches in error, including now yourselves, will be put aside in favour of the same words of Truth — Ed.).

Time — The Daily Enemy

"How time flies, and no adequate solution can be found for it. Here we are again at the commencement of a New Year, with a thought of what could take place by way of Christ's return, before the volume is completed. As I have mentioned previously, when my subscription is due, as an act of friendship, some in Australia usually forward my subscription to the Australian office. However, because of the pleasure it gives when receiving the Magazine, and to show how much I appreciate your hard work, I thought the enclosed sum could be used to further the work of the Truth. I hope that by the help of God you will be able to continue with this useful work" — J.C. (U.K.).

(The above letter was received by our English Agent, Bro. P. Smith. We

agree with the correspondent: Time speeds by with unceasing rapidity. A life is commenced, and it is not long before we are looking towards its end. We look for the coming of the Lord, and eternal life, when there will be "time no longer" for those made immortal — Ed.).

The Father's House

"Herald of the Coming Age (vol. 33 no. 3), is an excellent production. Yet p. 11 seems to be a new thing to me. Eureka touches upon a similar theme, yet Jesus Christ declared: 'My Father's house shall be called a house of prayer for all nations'. The inner circle of that house will surely be the 'abiding places' of the saints, that 'where I am ye may be also' (John 14:2). The centre of Christ's house is where he 'receives us unto himself' (v. 3). Keep up the good work, which is appreciated" — B.R. (NZ).

(The Bible refers to two "houses": the community of believers (Eph. 2:19; Heb. 3:6), and the House of Prayer for all nations which will be a literal building. Notice that the Covenant of Promise to David makes reference to two "houses": David's house (2 Sam. 7:16), and Yahweh's House (v. 13). David's "house" relates to a royal posterity (see Isa. 55:3; Zech. 12:8 — the "house of David shall be as God" i.e. immortal and powerful); and Yahweh's house to the House of Prayer for all nations (Mark 11:17 — and notice that the Lord identified the Temple in Jerusalem as "his house"). Both will be in evidence in glory in the Age to come — Ed.).

Libya

"Enclosed is a money order to offset *Logos* costs for the year, and a little extra to be used in the service of the Lord wherever you may see most appropriate.

"We are living in very exciting times. The situation is becoming very tense. Gaddafi has warned America and Israel of War in the Mediterranean, no trade, no American planes etc. He said it will be 'The beginning of the End' I personally think Gaddafi is playing with fire. The Proverbs warns us: 'Can a man take fire in his bosom, and his clothes not be burned' (Prov. 6:27). Playing with fire he will be hurt. Isa. 54:17 states: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn". His threat of harassment to the Jews will surely turn back upon him. 'He that toucheth Israel, toucheth the apple of God's eyes'. Indeed as the Prophet Zechariah continues: 'I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces' (Zech. 12:3). Aircrafts are patrolling the skies in case of an attack. The situation is critical but very exciting for us who have been called. It is a warning for us to prepare ourselves for the darkest days of gentile times which is soon to become reality. Let us pray for those who have left the flock that as events unfold they will take heed and come back to the fold before it is too late, so that together we shall be spared and hear those won

derful words in Isa. 26:20 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast'. May God grant us the courage to endure till the end.

"All the very best for 1986 to those who work so very hard to make *Logos* Publications a success. May 1986 bring back our Lord, but if he does tarry let us continue the work begun. God be with you all, now and always" — S.T. (USA).

(The Libyan crisis is an exciting illustration of the veracity of the prophetic word, and is in full conformity with the exposition of "Elpis Israel" in relation thereto. Ezekiel 38:5 states that Libya will be with Russia when it makes its descent upon the Mountains of Israel. Christadelphians were excited when Libya received its independence at the conclusion of World War II, even though, at that time, it was bound to Great Britain with strong ties of mutual assistance. But the revolution, under Gaddafi has changed all that, binding Libya more closely to Russia. This is what Bro. Thomas anticipated, and what we see today. It is an important development in the time of the end. The quotation from Isaiah 54:17 that you cite is a most cheering one. Whilst it applies to Israel after the flesh, it does so even more directly to ourselves. In the great day of Decision, when the Lord shall be here, and our lives are revealed to us from the standpoint of Divine overshadowing, it will be recognised that "no weapon

formed against us has actually prospered". We cannot always see that today. But when the words of Ezekiel will be fulfilled in relation to ourselves as with Israel: "Ye shall know that I have not done without cause all that I have done" saith the Lord Yahweh (Ezek. 14:23) — Ed.).

Warning

"As you will see from the attached, we have recently received a circular from an organisation calling themselves The British Council of the 50, soliciting funds for the Shaare Zedek Medical Centre.

"In view of the fact that we have not previously heard anything of such an Organisation, we took the matter up here with the Zionist Federation and the Jewish National Fund, and they did not have any record of any Organisation under this name, either operating from London or anywhere else.

"In view of the fact that from time to time Organisations of doubtful origin do make appeals to Christadelphian Communities for funds, our Arranging Brethren felt it wise to forward this letter on to you. It may be that you know something of the Organisation, or it may be that other Ecclesias seek your advice as to whether or not this appeal should be supported.

"We are therefore enclosing this Circular for your information, and the information of the brotherhood generally, should the subject arise". — J. Ullman (Perth, W.A.).

(We have no knowledge of this Organisation at all.

Donations for Israel sent to us are channelled through Youth Aliyah in Israel — Ed.).

Elpis Israel In The Philippines

"Of late there has been an encouraging emphasis on getting back to the foundations of our beliefs and reading such pioneer books as *Elpis Israel*. I will remember in my early years of the truth being encouraged to pick up this seemingly difficult book and to read with understanding, marking in the margin the meaning of difficult words and paraphrasing each paragraph. What a change and effect it had. I found the spirit of the truth exuberating from Bro. J. Thomas' writings had a contagious effect. I also observed ecclesias that regularly held *Elpis Israel* classes or other pioneer works, had in general, this same pioneering spirit.

"I would like to encourage you to press on with your firm stand in this regard and hope that individuals and or ecclesias will also take up this challenge of facing the latter days with the same alacrity and tenacity seen in our early founding brethren.

"You would be pleased to know that since my last visit to the Philippines we have been able to encourage a number of those ecclesias to set about using *Elpis Israel* as a basis for Bible study and with pleasing results. As you can appreciate in some areas, there is a language barrier, but we hope that will be overcome by the dedication of some brethren and sisters who are translating *Elpis Israel* into their native dialects. It is a

prayerful desire to see every brother and sister with an *Elpis Israel* in their possession so that they may also join into the spirit of our early writings and so be a people prepared for the return of our Master.

"We are also aiding these brethren with tapes that have been designed to help in reading and understanding *Elpis Israel*.

"This is a very rewarding work to see our brethren in distant underprivileged lands building on their knowledge and faith that there may be a people in the latter days separate from the world and awaiting their Lord's return from Heaven. It is a work that I am sure many in the more affluent countries would like to participate and I wonder whether the services of your magazine could place this opportunity before the brotherhood.

"One could help in a number of ways, e.g. by sending spare copies of *Elpis Israel* to us for forwarding to those who have a good grasp of English or helping with the cost of mailing these books, or printing costs of translating. But above all, the prayers to our Heavenly Father, to bless the efforts of those brethren and sisters in difficult circumstances to maintain the faith and to be a witness in the earth to the praise and glory of Yahweh" — K. Risley (Salisbury, SA).

(Through the liberality of "Logos" readers we are able to assist in the distribution of "Elpis Israel" to members in the Philippines. But if any have second-hand copies they would like to donate for

that purpose, they would be a welcome addition — Ed.).

Plagiarism?

"Recently I was shocked when an acquaintance told me Bro. Thomas was guilty of plagiarism, having 'lifted' bodily many pages from Elliott's book on prophecy word for word into one of his books, either *Elpis Israel* or *Eureka*. Can you let me know if this is true, and which of Bro. Thomas' books has this evidence?" — H.C. (U.K.).

(Bro. Thomas' certainly cites Elliott's book on the Apocalypse, but also states that he is doing so. That is not plagiarism. Plagiarism is when a writer claims as his own the evidence or writings of another. Bro. Thomas does not do that. He states that evidence has been extracted from other writers such as Elliott or Gibbon. Sometimes when two scientists, or researchers, are examining evidence, they will come to a common conclusion, and may publish their findings. That is not plagiarism. For example, two persons might study the Bible and come to the conclusion that man is mortal. They may set down their conclusions, and cite the same passages of Scripture in support thereof, but that is not plagiarism. Bro. Thomas has used the researches of others (as, indeed, most writers have) but has applied them in a different manner, or a different conclusion. We urge upon you to make the best use possible of the writings of Bro. Thomas, and read yourself rich in the things of God. Both he and his critics must stand before the Judgment Seat in due time — Ed.).

The Virgin Birth



Why does John Mark, in his Gospel, fail to report a Virgin Birth? This question is sometimes put by those who advocate the Josephite theory, namely, that Joseph was the actual father of Jesus.

The Virgin Birth Implied If Not Stated

Mark is the briefest of the Gospels. He omits the first years of Jesus' life, beginning his account with the Lord's ministry. However, he commences: "The beginning of the Gospel of Jesus Christ, the Son of God". Does not this infer a virgin birth?

What about the silence of the Apostle Paul?

Paul's epistles were all "occasional" letters, written to either inform or correct a specific congregation or an individual because of problems that had arisen during the course of his Apostolic duties.

Certainly nothing in Paul's epistles contradicts a virgin birth. On the contrary. To the Galatians he wrote:

"But when the time had fully come, God sent forth His Son, born of a woman . . ." (Gal. 4:4).

At the beginning of his Epistles there are references to the Father-Son relationship in the family of God. For example:

"Blessed be the God and Father of our Lord Jesus Christ" (2 Cor. 1:3).

Again:

"We always thank God, the Father of our Lord Jesus Christ" (Col. 1:3).

A Virgin Shall Conceive

Matthew quotes Isa. 7:14: "Behold a virgin shall bring forth a son, and they shall call his name Emmanuel . . ." (Matt. 1:23).

However, it is claimed that "virgin" is a mistranslation, and that the Hebrew *almah* signifies "young woman". This is true, but the word *implies* a virgin. The *New Bible Dictionary* states:

"It presumes rather than states virginity".

Almah is used to describe Rebekah as a "young woman" before her marriage to Isaac (Gen. 24:43). She was a virgin (v.16).

The Hebrew *almah* is never used to describe a married woman. The *New Bible Dictionary* states:

"In using the word *almah*, however, Isaiah employs the one word which is never applied (either in the Bible or other Near Eastern sources) to any but an unmarried woman".

This is not the case of *btula* (*bethuwlah*), the other Hebrew

term used to describe a young woman. The *New Bible Dictionary* states:

"The word *btula* may designate a virgin, but when it does, the explanatory phrase 'and a man had not known her' is often added. . . the word *btula* may also indicate a married woman".

Moses used both Hebrew expressions to describe the virgin Rebekah (Gen. 24:16,43); but the word used by Isaiah is *almah*.

Isaiah's Use Of The Term

Why did Isaiah use *almah* to describe the one who would bear Emmanuel, *God with us*? He had to select one of the two terms to describe a young woman; neither of which specifically signifies virgin. There is no precise word in Hebrew that does so. However, since *almah* never means a young married woman, or one living with a husband, it is the more specific term of the two to use.

It is significant that the *Septuagint*, the ancient Greek translation of the Old Testament translates *almah* (Isa. 7:14) by *parthenos*. This particular Greek word invariably means "virgin". This was the judgment of those seventy Jewish scholars who translated the Hebrew Scriptures into Greek about 250 B.C.

That Mary was a virgin is clear from Matthew's account. The angel explained to Joseph:

"Do not fear to take Mary your wife for that which is conceived in her is of the Holy Spirit . . . All this took place to fulfil what the Lord had spoken by the prophet: 'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel which means God with us'" (Matt. 1:20-23).

Just before his ascension, Christ told his apostles:

"These are my words which I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets (including Isaiah) and the Psalms must be fulfilled. Then he opened their minds to understand the Scriptures" (Luke 24:44-45).

The last sentence is the key. The Apostles, including Matthew, received an inspired explanation of the correct sense of the Hebrew Scriptures. They were able to set forth clearly what the prophets themselves did not always fully understand (Dan. 12:8-9).

Matthew commenced his account with the statement: "The genealogy of Jesus Christ, the son of David, the son of Abraham". His genealogy reached down to Joseph because he was concerned with the legal descent of the Lord. King David was the founder of the Jewish royal family, and therefore, it was necessary to show the relationship of Jesus to such. It was left to the physician Luke to explain the actual Davidic blood-line through Jesus' mother, Mary. Because he set out to do that, his genealogy differs somewhat to that of Matthew. Matthew presents the legal descent, always carried through the father, even though he was not the literal parent; whereas Luke presents the line of descent to Mary. Both are traced back to David, indicating that both Joseph and Mary were descendants of the great King.

B.M. (USA).

(Those who fail to recognise the need of a virgin birth fail to properly comprehend the most vital doctrine of the Bible: that of God manifest in the flesh — 2 Cor. 5:19; 1 Tim. 3:16. — Editor)

The Holy Spirit

Its Place in the Divine Scheme of Redemption

“True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is Spirit; and they that worship Him must worship Him in spirit and in truth” — John 4:23-24.

God's Invisible Creative Power

God and His Spirit are inseparable. The Spirit, or divine energy which flows out from God, is the instrument by which He manifests His power and His purpose. Because men cannot by their searchings into nature discover God or His Spirit they are apt to think that He has severed Himself from creation. “The Lord”, say they, “hath forsaken the earth”. This is a great mistake. In Paul's significant language God is not far from any one of us. The Psalmist realised this when he asked:

“Whither shall I go from Thy spirit, and whither shall I flee from Thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me . . . Yea the darkness hideth not from Thee . . . The darkness and the light are both alike to Thee”.

From this we see that God is in touch with all creation, as He says through Jeremiah: “Do not I fill heaven and earth?”

When God wills to fashion or create, He does so by the Spirit: “The Spirit of God moved upon the face of the waters”. The Psalmist also says: “Thou sendest

forth Thy spirit, they are created, and Thou renewest the face of the earth”. All life is kept in being by God operating through the Spirit:

“He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart, . . . These wait all upon Thee. That Thou givest them they gather: Thou openest Thy hand, they are filled with good. Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth”.

There are various other statements to the same effect: “It is the Lord thy God that giveth thee power to get wealth” (Deut. 8:18). According to the extent that God withdraws His Spirit, so does the face of the earth become desolate and blighted. Ere it can teem and prosper the Spirit has to be again sent forth:

“They shall lament for the teats, for the pleasant fields, for the fruitful vine . . . until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest” (Isa. 32:12,15).

God has not withdrawn Himself from the works of His hands. Man is as dependant upon Him for life and food today, as he was at the dawn of the race. It is still

true that "In Him we live and move and have our being". This, like all great Bible truths, is only received by those who are taught of God. Let us see to it that they render due thanks and praise to God for all His goodness to the children of men.

God's work with creation has not yet reached its culminating point. Earthborns have to give place to those who shall have been born of the Spirit — a population actuated by divine impulses in a divine nature. The present state of the earth is a passing phase — a time of travail incidental to the birth of a new era. The first man rebelliously brought sin and death, and his offspring find themselves born into this evil condition. Evil, however, is not for ever to prevail. It is God's purpose that man shall either be redeemed from his present condition or perish. If man is to be the subject of redemption, he must voluntarily fall in with the conditions under which righteousness and unending life may be attained. As the Spirit was the instrument by which God evolved the old creation, so will it be in bringing into existence the new creation, with this difference, if man is to form part of it he will have now to work with the Spirit.

Divine Holy Spirit Working Throughout The Ages

From the time of Adam onwards, sometimes through the ministration of angels and sometimes through the ministration of mortal men, God has been making known the conditions of salvation and inviting men to avail themselves of them. To elaborate

God's gracious proceedings in this respect detail by detail, would necessitate a review of the whole of Bible history. For the brief time at our disposal a few illustrations must suffice.

The Spirit was working through Noah, the preacher of righteousness; at which time God declared: "My Spirit shall not always strive with man". The Spirit was also working through the angel and Moses in the wilderness:

"The angel of His presence saved them . . . but they rebelled and vexed His Holy Spirit . . . Then He remembered the days of old, Moses and His people, saying . . . where is He that hath put His Holy Spirit within him . . . The Spirit of the Lord caused him (Israel) to rest: so didst Thou lead Thy people" (Isaiah 63:10-14).

The most striking and prominent of God's workings through the Spirit stand out in His dealings with the Lord Jesus. Brought into being by the Spirit, anointed and upheld by the Spirit, raised from the dead by the Spirit, and by the Spirit immortalised, he stands forth as the beginning of God's new creation — a pattern of redemption.

This Great One in his present exalted position has the power of the spirit in his hands for the consummation of the great work of redemption. The evidence of this lies in the pouring out of the spirit on the early believers and also in Christ's own statement: "All power is given unto me in heaven and in earth". See also 1 Pet. 3:22.

In the long history of God's doings with the human race, man has distinguished himself, for the most part, by stubbornly turning away from the influences of the Spirit. Stephen tersely describes

the situation in his address to the Jewish Council: "Ye do always resist the Holy Spirit: as your fathers did, so do ye". To the fathers Micah testified:

"He will even hide His face from them at that time, as they have behaved themselves ill in their doings . . . therefore night shall be unto you, that ye shall not have a vision" (Micah 3:4,6).

What pertained to Israel has pertained to the whole human race, both prior and subsequently to Israel's times. When men do not like to retain God in knowledge then the manifest operations of the Spirit in relation to them cease and God gives them over to a reprobate mind (Rom. 1:28). When the Spirit has been withdrawn from open and active manifestation the times become more and more dreary and barren. Continually has this occurred in the history of the human race and but for God's goodness in renewing, from time to time, the operations of the Spirit, salvation would have entirely lapsed. Of how many periods in man's history can it not be said: "He saved us by the renewing of the Holy Spirit"!

Present and Future Spirit Workings

How do we stand today in relation to the workings of the Spirit? Paul's exhortation to "grieve not the Holy Spirit of God", delivered to first century believers, was unheeded. They became unfaithful and apostate and as a consequence the Spirit was once more withdrawn. It left, however, its representative in the form of the Bible as we now have it. This is truly the Spirit's provision, whereby men may be built

up and given an inheritance among all them that are sanctified.

How has this priceless treasure been treated? The same resistance has been shown to that as has been offered to the Spirit in active manifestation. This resistance has taken various forms. Men have tried to falsify the written teaching of the Spirit by substituting fables — doctrines and opinions invented by themselves. Failing this, they have tried to exterminate its records by piling them into bonfires. The latest and apparently most successful resistance is that which is now offered by placing the records on a plane with ancient mythology. Tutored from birth in this notion, surely generations to come would be cut adrift from salvation were it not for the times of refreshing that are to come upon the world at the hands of the Lord Jesus.

The power of the Spirit will then be administered not by angels and mortal men as in the past, but by the Son of God and his immortal associates. Spirit-resisters in that day will be made short work of. Speaking of that time the prophet says: "All shall know the Lord from the least to the greatest". It is also recorded that "Thy people shall be willing in the day of Thy power".

The operations of the spirit are not all open and manifest. There are hidden workings — unseen activities put forth on behalf of those who fear God; and in relation to such, these operations continue for all time. We are not told very much about this aspect of the Spirit's work, but the Scriptures say quite sufficient to assure us that such is the case. We are

told, for instance, that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9). We know from the symbol in Zech. 3 that "the eyes of the Lord" is but another expression for the Spirit of God. Again we are assured that "the angel of the Lord encampeth round about them that fear Him". Elisha's servant was in a similar predicament to ourselves. He was unacquainted with God's hidden workings by the Spirit. In answer to Elisha's prayer: "Lord, I pray thee, open his eyes that he may see" (2 Kings 6:17), a marvellous sight presented itself. The mountain upon which they stood was full of horses and chariots of fire — not the only time by a long way that the spirit has been made apparent in a significant form on man's behalf. Were the eyes of those who fear God to be likewise opened they would probably oft-times behold similar sights. It is written concerning the Spirit-messengers: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

From the information conveyed to Daniel by the angel Gabriel it is apparent that the hidden workings of the Spirit under angelic operation do not take place simply in connection with the saints. There are kings and rulers who are often spirit-resisting. These, like the Prince of Persia (Dan. 10:13), have to be angelically watched and hindered from overstepping their divinely set bounds.

Another work of the Spirit is the record of the lives of those who will appear before the judgment seat. Moses, Malachi, and John each speaks of a book or books in this connection. By these records shall each one of us one day be confronted. Let us now remember that Christ has said: "I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works". If we have been unfaithful then we shall through the Spirit be destroyed, for our God is a consuming fire in relation to the disobedient. If our record is well-pleasing to Christ then shall we through the spirit be swallowed up of life.

C.J.

Timely Warning

As the day of Christ's coming draws near, a less steadfast holding of the Truth can be anticipated: "As it was in the days of Noah, so shall it be also in the days of the Son of man". How many listened to Noah's teaching? We know of none. The whole earth had corrupted God's way upon earth, and it chose to remain corrupt notwithstanding Noah's persevering endeavours, for 120 years, to recall men to a sense of duty to their Creator. God's long-suffering ended in the Deluge. How many of the multitudes in Noah's day had a form of Godliness, whilst denying the power thereof, does not transpire. Judging from the Scripture-drawn parallel, probably there were a great many. Man is a worshipping creature but he likes to create his own form of worship — to erase from God's instructions what does not please his own thoughts and feelings. God's long-suffering now tarries. It will end shortly, and then woe betide those who have followed Noah's contemporaries.

Halley's Comet

- Sign to God's Elect?



This drawing depicts Halley's Comet over Jerusalem in A.D. 66.

Is there evidence to suggest that the appearance of Halley's Comet is yet another of the signs, spoken of by the Lord in Luke 21:25 "And there shall be signs in the sun, and in the moon, and in the stars"?

A Regular Visitor

Scripture informs us in Genesis 1:14, that the lights in the firmament "be for *signs* and for seasons and for days and years". It would appear then, that the saints can look to the literal heavenly bodies, as well as to the symbolic "heavens" for signs of the times.

Halley's Comet, named after the English scientist Edmond Halley, who calculated its orbit in the 17th Century, is a regular visitor to our part of the Solar System. The feature which is of interest to the Saints, is the *timing* of those visits. The Comet returns to our view every 76 years on average. The exact timing of the return is influenced by the planets which may be in the immediate vicinity at the Comet's approach to the sun, their mass either accelerating or slowing the comet slightly according to their positions at the time.

Now the dates of these visits

are very interesting indeed. Halley's Comet appeared over Jerusalem in A.D. 66, and *4 years later*, Israel, the "elect" of Yahweh was dispersed by the Roman-legions, ushering in the Times of the Gentiles. In A.D. 1910, Halley's Comet made another of its many visits, and *four years later*, in 1914, the First World War commenced a train of events, culminating in the expulsion of the Turks, and opening the way for the return of Israel to the land.

A Herald of Significant Events?

The author has observed a pattern in the visits of the Comet in that many of them (perhaps all of them) *herald* events, that are to affect the *elect* of Yahweh, sometimes Israel, sometimes the Gentile saints. The Comet returns several years (often it is exactly four years) *before* significant prophetic developments.

Take for example the birth of Christ, which we believe to have occurred about 4 B.C. as accepted by authorities who have examined the errors in our Gregorian Calendar. Halley's Comet appeared in 8 or 9 B.C. i.e. just 4 years *before!* We do not suggest that this was the Star of Bethlehem, but rather *an harbinger* of the great event to occur at Bethlehem 4 years later.

Halley's Comet And The 6th Vial

The political River Euphrates began to dry up in AD 1820, when the Turkish empire *began* to fall to pieces. A significant event in the early days of that collapse, was the total defeat of the Turkish army on the Euphrates in AD 1839. *Just four years before* this Halley's Comet had appeared in A.D. 1835. As we have already mentioned, the next visit of the Comet in AD 1910 was four years before the war which expelled the Turks from Palestine.

At the present time the world again gazes at the Comet and we are still in the period of the 6th vial. What might this visit portend?

We venture to suggest that in 1990, just 4 years from this visit in 1986, Russia might invade Istanbul, which would complete the work of the 6th Vial that began in 1820. We do, of course, expect the Lord's return at this time, and before the Russian attack on Israel.

Blessings or Curses

We have noticed another pattern in the visits of this Comet. Take for example the appearance in A.D. 1607, followed two years

later in 1609 by the proclamation of Religious liberty for all sects in Germany, and 4 years later in 1611 of the publication of the Authorised Version of the Bible. Here the Comet heralded a *blessing* for the Saints. The next visit of the Comet was in 1682 and was the harbinger of a *curse* upon the witnesses for Bible Truth, because three years later in 1685, there occurred the Revocation of the Edict of Nantes, which proclaimed the persecution of the Huguenots, and which resulted in the end of their witness. They were now finished as an effective opposition to the Papacy. This was the "death of the witnesses" (Rev. 11:7).

These blessings and curses seem to alternate with visits, for at the next appearance of the comet in 1759, was followed about four years later in 1764 by the suppression of the Jesuits in France, Spain and Portugal; a *blessing* to the Saints.

Upon this principle, we venture to suggest that, as the last visit in 1910 was herald of a *blessing* to Israel after the flesh, so this visit in 1986 may herald a *curse* to them, as the Latter Day Assyrian, the Autocrat of the Russians comes down to take their land and destroy two thirds of the inhabitants (Zech. 13:8). Again we point out that we *do not* have to wait for this event, as our call to the Judgment Seat could be at any time now.

The following list of appearances of Halley's Comet has been gleaned mainly from the *Encyclopedia Britannica*, edition 9, article "Chronology".

S. Snow (Vict)

Halley's Comet — Sign for God's Witnesses

Times of Israel

- A.D. 66-Over Jerusalem — A.D. 70 Dispersion of Israel.
- A.D. 1910-1914 World War Freed Jerusalem from Turks.

Times of Gentiles

- A.D. 1378-1380 Wycliff's English New Testament
1381 Wycliff's against Roman Catholic doctrines.
- A.D. 1531-1534 Jesuit's founded — papal power abrogated in England.
1538 English Bible enjoined in England.
1539 Dissolution of monasteries in England.
- A.D. 1607-1609 Religious liberty for all sects in Germany.
1611 Authorised Version of Bible.
- A.D. 1682-1685 Revocation of Edict of Nantes — Huguenots.
Huguenots finished as opposition to Papacy "Death of the witnesses" Rev. 11:7.
- A.D. 1759-1764 Jesuits suppressed in France (also Spain and Portugal)
- A.D. 1835-1839 Total defeat Turkish army on the Euphrates (6th Vial).
- A.D. 1910-1914 Turks driven from Holy Land "Drying of Euphrates" (6th Vial).
- A.D. 1986-1990? Russia Takes Turkey??? (6th vial) "Drying of Euphrates".

Other Appearances

- B.C. 8 or 9 Birth of Christ 4 years later B.C. 4.
- A.D. 446 Attila of the Huns 4 years later A.D. 450 Rev. 8:10.

Editorial Note

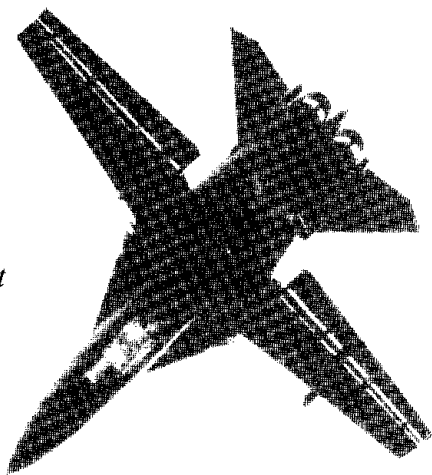
We do not believe that the predication of the Lord recorded in Luke 21:25 relates to Halley's Comet, but to the political signs in the civil and ecclesiastical orders among men. Halley's Comet has been appearing throughout time, whereas Christ's prophecy has relation to only these times. The "signs and seasons" of Gen. 1:14 has relation to the placing of the sun and moon in their respective positions as foreshadowing the manifestation of Christ as the Sun of Righteousness, the Light of the world; and the formation of the Ecclesia as the result of the shining forth of the "sun", on the fourth Millennial Day of one thousand years. As the Sun was designed to rule the day (Mal. 4:1-2), so the "moon", or Ecclesia rules the "night" (John 9:4), in the sense that "all things are for the sake" of the Redeemed. It will be noted that the stars are excluded from any relation to the "signs and seasons" as expressed in Gen. 1:14 (see v. 16). Jeremiah exhorted: "Be not dismayed at the signs of heaven" (Ch. 10:2); implying that the signs to heed are those that take place on earth. Nevertheless there is undoubtedly a time-table for the accomplishment of the Divine purpose, and perhaps the appearances of Halley's comet have relation thereto. We submit this interesting article for the consideration of readers. Our prayer is that the time of the Lord's coming may conform to that suggested by Bro. Snow.

Libyan Crisis

Feeding Terrorism

*“The earth also was corrupt
before God, and the earth
was filled with violence”*

(Gen. 6:11).



Nations Divided

The US air-strike against Libya and Gaddafi has divided the world into defined segments more completely than ever before, and has increased the spate of terrorist acts throughout the world.

Both of which are significant trends in a world that is drifting ever closer towards Armageddon.

Libya, of course is clearly listed as one of Russia's allies when the Armageddon attack occurs. The prophet declares that “Persia, Ethiopia and Libya” will be “with them”, that is with Gog's forces, as they move south “to take a spoil and to take a prey; to turn his hand upon the desolate places now inhabited, and upon the people that are gathered out of the nations . . . against the mountains of Israel” (Ezck. 38:12,16).

How significant these familiar words become in today's world!

The powers listed in those verses have each taken up the position allotted them by prophecy. All four received their independence following World War II — Persia,

Ethiopia, Libya and Israel — and all were then firmly tied to the West.

Today only Israel remains with the West, as prophecy requires.

Slowly (as it seems to us), but surely, the various Powers are taking up the positions required by prophecy upon the chessboard of world politics, emphasising to those who have “eyes to see” these moves, and “ears to hear” the “sure word of prophecy” that they are living in the epoch of the Lord's return.

Terrorism A Way of National Life

The US attack on Libya was designed to teach Gaddafi a lesson. What it has done is to increase terrorism. Few feel safe any more. Terrorism is taking control. It is the only weapon that Gaddafi can effectively use. In view of the horrific destructive forces that US commands, open warfare between the two countries could well mean the annihilation of Libya as a political entity. The Soviet is not likely to risk a nuclear war by defending its ally,

so that clandestine warfare is the only weapon left to "the mad dog of the Middle East" as President Reagan described Gaddafi.

And that is a further significant "sign of the times".

The Lord declared that "as it was in the days of Noah so shall it be also in the days of the Son of man" (Luke 17:26). Conditions in Noah's day, pattern those that may be expected today. Noah's day was noted for widespread corruption and violence. Corruption and violence have become typical of the present. They are incorporated in the modern way of life. In Australia as in the countries of the M.E.. Consider the increase of such trends in U.K., a realm that a few years back was noted for its law-abiding conservatism. Violence and bloodshed are common also in the British Isles, stimulated by Irish agitation, and erupting even on the sportsfield. Concerning terrorism, *Time Magazine* states:

"Terrorism has become a virtual war that pits mindless barbarism against all civilised society. Even more frightening than the number of terror attacks is a shift in their pattern away from military and political targets toward random violence against ordinary people: tourists, shoppers, service members dancing in a disco. This phenomenon has many complete causes. But . . . a powerful factor is a belief among terrorists that they can act with impunity . . ."

In view of the tremendous destructive potential of modern weapons of war, and the fact that the major powers can indulge in the manufacture of them far more than can weaker nations, the latter are forced to use guerilla tactics, and wage war against civilians. So terrorism increases. And with it, fear! Whilst there is cause and effect to explain this, it is sig-

nificant that it fulfils the requirements of Bible prophecy. In view of the Lord's comment, and the description of conditions at the Flood, we can only expect it to increase.

The World Dividing Up

The Libyan crisis has divided the world still further; and in a prophetically significant manner. It has driven Libya and other small nations closer to Russia. It has brought together US, UK, the English speaking world and Israel. In Europe, the Nato countries (West Europe) are separated from those bound together by the Warsaw Pact (Russia and its satellites).

All of which is highly significant.

Prophetically, the first represents the power of the North. The second, Tarshish and the young lions thereof. The third, the latter-day uprising of the Beast of the Sea (necessary to fulfil the prophecy of the Catholic Beast of Revelation 17). The fourth, the Gogian confederacy that will organise ultimately a Catholic-Communist Confederacy and lead it into the M.E. against Israel.

This is the highly significant political order of nations gradually emerging. The US attack on Libya has hastened it dramatically. Providing a further reminder of the significance of the times in which we are living.

Israel Dwells Securely

It was our privilege to be in Israel when the Libyan crisis broke. There was not the hysteria in Israel that, apparently, was manifested elsewhere. The news-

paper headlines were not as dramatic as those at home. There was no sense of outstanding urgency in spite of the proximity of Libya to Israel, and the continuing hostility shown by Arab nations towards Israel. We telephoned home during the height of the crisis to learn that concern was being felt as to our safety. But we did not feel under threat whilst in the Land. Although the crisis was highlighted in Israel, there was no hysteria. There was in evidence quiet confidence. Any suspicion of terrorism was dealt with firmly. Military road-blocks were set up, and careful inspection of traffic organised. But we were free to move where we liked. We traversed the whole of the Land from south to north, touching all of its four borders: south, west, north and east. We enjoyed accommodation five miles from the Lebanese border as well as elsewhere, but with no sense of anxiety or fear. Certainly we saw plenty of armed troops and military hardware; and our commentaries were sometimes interrupted by the drone and bark of warplanes above. But it was all taken for granted; and, in general, the people "dwelt safely (or securely) in the Land" (Ezek. 38:8). There was only one spot in the West Bank that was doubtful, and where we were warned that the coach may be subjected to rock-throwing, and we avoided that part. But, in all, we visited many parts of the Land, and saw it exactly as described by Ezekiel the prophet.

We extensively traversed Egypt, Israel and Jordan, and saw evidence in each of these coun-

tries, as well as in the others we visited, of prophecy fulfilling: an encouragement to those who live in anticipation of the Lord's appearing.

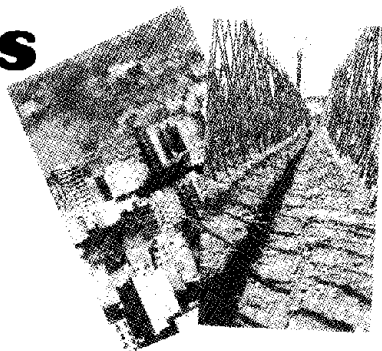
In general, however, the world is filled with fear. American citizens are warned against travelling abroad; crime and violence are on the increase; God's ways and morals are everywhere corrupted. The "world lieth in wickedness" as the Bible declares. The return of the Lord alone can solve the problems plaguing humanity. Christ will return to "destroy those who destroy (or corrupt) the earth". That is the declaration of Rev. 11:18; and the words there cited are from Genesis 6:13.

However, whilst saints may rejoice, the world's prospects are dark and lowering; the political clouds gather blackness; the thunders of war will follow in due course. Nothing can avert it: the distressed and distracted nations may desire peace and devise for it as best they can, but they cannot hope to put off this evil day: for the Divine decree has gone forth: "Prepare war, wake up the mighty men, let all the men of war draw near" (Joel 3:9-10). The context shows that these words are to be interpreted of the period defined as "the time of the end". We are living at that epoch, but can see beyond it, in the assurance that the coming of the Lord draweth nigh.

"When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:31). How privileged we are to have such hope. P.M.

"Where There Is No Vision The People Perish"

Economics In The Kingdom of God



The first of a series of articles discussing life in the Kingdom of God.

The Need Of a Vision

The Lord rose victorious over his sufferings because "the joy set before him" was real and tangible to his mind. He pondered it to such an extent that it filled his future horizon, and by its very brilliance, as when one looks directly into the dazzling light of the sun, shut out much of the sorrow and shame along the pathway that led to it.

We, likewise, are told to "look unto" this example, and "consider him that endured such contradiction of sinners against himself".

Paul, also, had a clear vision of the future. He told the Romans:

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

To the Corinthians he wrote:

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal;

but the things which are not seen are eternal" (2 Corinthians 4:16-18).

His spiritual vision was centred on eternal things, such as men of the flesh cannot see. He recognised that the things of the present (buildings, business, fleshly achievement, success) are temporal and shadowy, mere illusions; whereas the things of the future relate to matters of substantial reality. With eyes set on them, he was not misled with the glitter and glamour of the present. Like Moses, he endured as "seeing the invisible" (Heb. 11:27).

How can we do that? By studying the Word so as to create a mental picture of the future. When reading of Christ's coming, try to picture it in mind; when considering the Judgment Seat, attempt to stand before him at Sinai; when thinking on the law going forth from Zion and the Word of Yahweh from Jerusalem to instruct and guide a world at present in darkness, consider the problems facing the world at the moment, and the wisdom by which they will be solved.

A close study of the prophetic Scriptures will enable us to do this, and expositions such as *Elpis Israel* and *Eureka* can assist us in our quest.

Vast Economic Changes

In setting up the Kingdom, Christ will drastically change world economic conditions. Gone will be that which has been developed through the selfish wants of man:

"In that day a man shall cast the idols of his silver and the idols of his gold, which they made for him to worship, to the moles and to the bats" (Isa. 2:20 mg.).

Many of the things man has accumulated and which his life revolves around, will be discarded as useless in the Kingdom. The present financial and business structure in its entirety will totally collapse because there will be no need for many industries.

Take one example: The international tobacco industry spends "\$2,000 million annually" promoting cigarette smoking (*Smoke Ring: The Politics of Tobacco* by Peter Taylor). This in turn causes health problems "and adds direct costs in the medical and health areas of between \$80 million and \$100 million a year" in Australia (*Adelaide Advertiser* Aug. 1984). Additionally the Australian Federal Government "receives about \$800 m. a year in excise duty on tobacco products, while the States reap further income through licence fees for retailers, and an estimated 100,000 jobs in Australia depend upon tobacco" (*Adelaide Advertiser*).

This is only one industry. Others, such as the alcohol industry involve equally amazing figures. To say nothing of the bill-

ions spent in the manufacture of munitions of war; then made completely unnecessary for "they shall learn war no more".

A Changed Lifestyle

Instead of giant manufacturing corporations supplying the wants of millions of people, individuals will begin to provide for their own needs. Micah predicts: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Yahweh of hosts hath spoken it" (4:3-4). By this means life will be enhanced. Families will work together, the father with the son, and the daughter with her mother producing those things needful such as food and clothing. Such labour will bring personal satisfaction and joy (Cp. Isa. 65:22) rarely experienced today.

The removal of the profit motive so conspicuous a principle of today will release the burdens of inflation and economic distress brought about by an adverse balance of payments, the discrepancy between imports and exports. There will be no need for exports. Taxation will be drastically reduced. Heavy governmental spending in providing social services, governmental expenses, or unprofitable munition making will make for a simpler and more satisfactory economic basis. Men will be freed from such expenses which today bind them with an economic burden beyond their ability to solve. They will be set free from this, to submit to God's will and to become a mutual blessing, instead of a mutual curse as at present. WJM

(To be continued)



Need For Discrimination

“By these, my son, be admonished; of making books there is no end; and much study is a weariness of the flesh” (Ecc. 12:12).

Solomon’s words of warning are even more applicable today, for modern technology has dramatically increased the output of printed matter.

In fact, so heavy is the demand for paper, and so compelling is the profit motive, that the world’s rain forests are drastically and ruthlessly being depleted to satisfy it.

It is claimed that this year man will destroy a tropical rain forest three times the size of Switzerland. Already half the forests have gone, and the speed of destruction is accelerating.

With the removal of such forests, plants, birds and animals also disappear, and the ecological balance of nature is dangerously disturbed. For those forests are essential to the continuance of life upon this planet. God has designed trees to recycle the air we breathe. We breathe out poison, the leaves of the trees take it in, purify it, and return it to man so that he can use it again.

The more trees that are removed, the greater amount of poison we are in danger of breathing in. And in this age when mankind is busy polluting the air, conservation of leafy forests is becoming an urgent need.

We write “leafy forests” for man often replaces such forests by pine trees or the like. These do not supply what is necessary. A pine forest is of economic value but not so great of ecological worth.

It is claimed that the lack of forests capable of purifying the air we breathe results in increased irritability. Perhaps the growing tensions throughout the world are due in part at least, to the

ruthless destruction of trees designed by the Creator to assist to sound health.

Most trees are sacrificed to supply the world's demand for paper. A large quantity of the paper produced thereby is used to provide a form of literature that mankind would be better without. The crude pictorial periodicals offered for sale, together with many books that are pornographic in intent, make huge demands upon available supplies. So trees are ruthlessly slaughtered, and removed from purifying the air, to be turned into paper to provide for that which pollutes the mind.

Solomon warned that of making books there is no end. Today they pour from the press in a wide and endless stream of paper, the contents of which will either help or hinder the development of that which is pleasing to God.

Even within the Brotherhood, the increase in books has reached large proportions, and this serves to illustrate the point Solomon made. For what is the real intent of his words? Merely to make an observation? Or to express a warning? Obviously the latter. And what is the point of his warning? Namely, in view of the increase in output of books, the need to exercise careful discrimination in the selection of that which we read. This need is emphasised by the number of books available and the limitations of time to read and study.

Priority should be given to the Bible. Not only in regard to reading, but in confirming whatever is read. It, alone, is inspired and infallible. It must become the inevitable court of appeal in all matters of doubt. But what of other literature?

It is said that the pen is mightier than the sword. It is also greater than the spoken word. We cannot hear Brother Thomas today, but we can read *Elpis Israel*; and by that medium continue to be drawn to the Word. The printed word is more powerful than the tape-recorder simply because it is more exact. An author has opportunity to revise what he has written before publication. The speaker, on the other hand, will make statements that should have been amended or revised. If these are taped without editing (as often they are) problems can be compounded.

In his Preface to *Elpis Israel*, Brother Thomas makes the point that all therein written must be carefully considered in the light of Scripture.

"It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined" (p.xx).

Further comments supporting this statement are found on pp. 4-5 of his exposition, and we commend these to the reader.

In view of the above, and particularly the words of Solomon, we regret to learn of the reprint of a series of books entitled *Christadelphian Treasury*, *Christadelphian Answers* etc. by the late Bro. F. Jannaway. There is a lot of good material in these books which printed in a different form would be helpful. But intermixed with this there are other sections that are not so good; and it was some of these that caused the late Bro. C.C. Walker to adversely criticise some of what is contained therein.

Brother F. Jannaway was prominent in World War I when he represented the Brotherhood in England, in applying to be registered as Conscientious Objectors. He performed a valuable service in that and other areas. Ultimately, however, he withdrew from the Central Fellowship, and became very prominent in the Berean Brotherhood.

The books now re-issued are tintured by his experiences, and some of the observations do not apply today, if they did then.

There are other matters also included that are unfortunate, and should not be circulated among the Brotherhood today. For example, an article justifying Jury service runs counter to the practice of the Brotherhood in Australia and elsewhere. The fact that Christadelphians should not vote (voting in political elections is compulsory in Australia, though not elsewhere), or engage in Jury Service were linked in our applications to be registered as Conscientious Objectors. Indeed it was urged by some prosecutors in Australian courts that Christadelphians are inconsistent in voting (they had imagined that, because voting is compulsory in Australia, Christadelphians did vote. In fact, in Australia, exemption was obtained from voting as it had been for Jury Service). Again, some of the articles relating to other aspects of military service, such as alternative civil work were not acceptable to Australian brethren during the last war, because of the conditions. There is an article published in these books setting forth the theory of the small Temple in the age to come, which would be

better eliminated. As it appears, it challenges the exposition by Bro. Sulley. Some of the ideas relating to prophecy are not sound. The concept of Armageddon expressed in one article goes counter to Brother Thomas' exposition — and so forth.

Many years ago we had brief personal correspondence with Brother Jannaway, and deeply admired his general attitude towards the Scriptures, and the writings of the pioneers. But that does not blind our eyes to mistakes contained in these books. It is a pity to place in the hands of young, impressionable members books advocating Jury Service, when, to our mind, to be called up as a civilian of the State to stand in judgment on points of law is incongruous to a community that claims separateness from political and judicial involvement. Sometimes, in the past, contrary opinions have been expressed on such issues by brethren in high standing (such as the books before us), which, under present conditions, and in view of further investigation of Scripture appear to be unsound, and divisive. We regret their appearance in these books. It is not books on the shelf that contribute to the erudition of a member, but Scripture in the mind. In attaining to that end we often need helps; and in that regard, the writings of the pioneers are outstanding. Nevertheless, in full accord with their own exhortations, we do not accept them as inspired or infallible: the Bible alone deserves such an accolade. The writings of the pioneers are grand helps that the brotherhood ignores at its peril; but even those grand helps need to draw us to the Word, and not replace it in our affection and understanding. In view of all that we have written above, let us heed the words of the wise man, and be discriminating in that which we read or publish. *H. P. Mansfield*

Taught of God

Knowledge in the intellectual sense, by itself, is not faith. It is the germ of faith, but must advance to faith in that imperturbable conviction and vivid sense which enable a man to say with David, "I saw the Lord always before me". This kind of faith is a reality — a motive power — a mental element not only governing but initiating action — practically impelling a man to do this and not to do that. It is confidence which acts on God through what He has said and done, and, therefore, embracing the "lively hope" of those good things to come which God has promised. But it must go one step further to be complete and acceptable. Faith must work by love. This is "the first and the great commandment". Thou shalt love the Lord thy God *with all thy heart*. Oh, how vastly beautiful, how vastly important is this! A hard brightness, is faith without love. How to get at the love that softens and beautifies faith — this is the question, and not insoluble. Love cannot act on an impalpable abstraction. And God is not an impalpable abstraction, but a substantial, glorious Reality — a great King — a Personal Majesty, focussing in Himself the powers of the Universe, which are "in His hand".



Cities of the Future

Our last article discussed some of the economic changes that can be expected in the Kingdom of God. The impact of these will play a great part in changing the life style of the future.

Mega-cities To Be Replaced

Gone will be the vast, crime-ridden, immoral cities of today that are the admiration of flesh. The herding together of millions of people into such centres compound normal problems so as to cause them to develop beyond the ability of man to properly control. The underworld can exist unseen within vast populations, though its influence is felt and observed in the increase of violence and crime, and the decline of morality. Vast cities like New York, London, Cairo and Tokyo are, in fact, mere cement jungles wherein man like beasts, prey upon the weaker members. For many, they are horrible places of misery, where a form of escapism is sought and found in the most violent or most godless forms of excitement and pleasure.

And the problems of cities are worsening. Crime and violence are on the increase; the halls of entertainment are becoming more crude and Godless; and the sport's-field is becoming an arena of violence. These mighty cities daily becoming more populous are beyond human control. And because God and His truth are

largely unknown, man comes to worship the mighty dollar, and corruption extends to those in political eminence, if not in political control.

These cities are to go. They will be replaced by a rural form of life (Mic. 4:4). This will dispense with the need for vast importing and exporting undertakings; for the profit motive, the main faction of business, as it is known today, will cease.

New Cities To Replace The Old

There will be cities, but they will be designed to serve a rural population, and therefore will constitute smaller centres. There will be no place for skyscrapers, like the Tower of Babel, defying heaven in its bold arrogance. Government buildings will not be necessary for the more simple life will be effectively and efficiently organised by the immortal rulers of that day. Man will be sent back to cultivate the earth upon which Eden's curse will have been modified (Isa. 65:20-23). Today's deserts which are increasing in extent will be brought under control: "waters shall break out and streams in the desert" causing

them "to blossom as the rose" (Isa. 35:1,6).

It appears from several allusions in Scripture, that settlements will be divided into administrative districts, in the midst of which will probably be a form of municipal centre. Perhaps much like the smaller country townships of today. The prophet Zechariah speaks of a number of such communities co-operating together to go to Jerusalem annually to worship (Zech. 8:21; 14:16; Cp. Isa. 2:2-4). And the Lord Jesus Christ likewise intimated in his parable of the nobleman that the saints will rule over communities such as these. The commendation of a faithful servant he expressed in the terms:

"Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities": or "be thou also over five cities" (Lk. 19:16-19).

This will fulfil the promise that the saints are to be King-Priests and *rule* upon the earth (Cp. Rev. 5:9-10). It is interesting to note that the Greek word for "cities" is the word *polis* from which our English word *politic* is derived.

Co-operation The Keynote

Although life in the Kingdom will be less simple than the commercialism of today it does not mean that everyone will necessarily be farmers. Families will mostly fend for themselves but

they may require services outside of their own abilities. For example, not everybody has carpentry, or ironworking skills to manufacture agricultural equipment or houses. Much of this may be done through community co-operation or by bartering. A family of boys for example may have a surplus of carpenters, stonemasons etc, whereas a family of girls may be adept of manufacturing clothing and manchester wares which could be exchanged between them. Neither will society necessarily revert to the style of the dark ages. Many things we take for granted today, such as glassware may continue to be used, perhaps on a much lesser scale than today.*

Likewise paper manufacturing may continue on a home craft or community level enabling some books to be printed for the education of all.

Childcare

When my own children were young and we discussed the coming of Christ and the setting up of the Kingdom, invariably one of them would ask what would happen to them because they were unbaptised.

I would point out that the scriptures intimate that children of the saints of a non-responsible age would initially be cared for during the Judgment, probably by their

* Community co-operation will be a unifying feature of life in the Kingdom, but why reason on the basis that "not everybody has carpentry skills"? Cannot they be developed? The Editor has never developed such skills but has admiration for those who are able to skilfully work with their hands. He is confident that he could develop such skills if necessity compelled!! Note the delightful co-operative efforts in building undertaken by the returned Jews under the direction of Nehemiah (Neh. 3). Priests (v. 1,22), rulers (v. 14), goldsmiths (v. 8), apothecaries (v. 8) all gave themselves to a work for which they were normally unaccustomed. No skills are beyond us if we are prepared to give our minds to them. Notice that one ruler and "his family of daughters" helped in the building (v. 12)! — Ed.

own parents for a time. But as the Judgment and the setting up of the Kingdom would take some years all would be adults at the commencement of the Millennium. According to Ezekiel these would be incorporated into the tribes of Israel (Ezek. 47:22) and probably marry into the tribes of Israel's families. I remember embellishing the story for the children by suggesting a scene that could quite possibly take place. I suggested that there may be a time when they would be working out in a field tending crops or fruit trees when they notice someone comes. As the person came near they may recognise a father or mother, now immortal and amongst the *Kedashim* (Heb. — for holy ones). I could imagine them wiping their hands clean as they strain their eyes to identify the visitor. The realization that the saint is an immortal relative would cause them joy, and perhaps become the reason for a family, or even a community celebration. Everyone would gather around at the end of the day to listen in awe and wonder at the stories concerning the distant places the *Kedashim* had visited, or of ancient times in which he lived (perhaps of our own today).

Travel

There probably will be no need for the mortal population to travel as much as today, and therefore no need for our modern forms of transport which pollute the earth, and require the existence of giant manufacturing corporations. Writing in the book *Letters to the Elect of God in a Time of Trouble* (p. 57), Brother

Roberts suggested that electric trams may be utilized, but these, too, require the existence of power stations which likewise pollute the earth and require vast industries to support their existence.

Therefore most mortal people in the Kingdom will keep to their own communities, perhaps occasionally visiting family or friends in other close areas. Community representatives may find the necessity to visit the capital administrative area on occasions, perhaps to arrange visits to Jerusalem to worship the King (Zech. 14:16). Representatives from all areas will probably do this from time to time, and it may be that whole families will have opportunity to join these pilgrimages. Probably ships will convey pilgrims over the vast distances many will travel, but these could utilize many of the comforts seen in sailing ships today. Additional safety would be assured as many of the immortal saints (*Kedashim*) would accompany these pilgrimages.

Conclusion

Although it may be difficult to imagine life in the Kingdom, it is valuable to create a mental picture of that which will become a reality. With the scriptures available and the intimations therefrom, we have endeavoured to penetrate the mists of the future that we may be like Moses and see the transitory nature of "the treasures in Egypt" today (Heb. 11:26). Paul exhorts us to do so, reminding us that "the things which are seen are temporal: but the things which are not seen are eternal" (2 Cor. 4:18). WJM

Joy in the Morning

This Psalm expresses David's deepest gratitude for help given him by Yahweh at a time of great trouble and sorrow. The first two sections of the Psalm (see last issue) express:

1. His thanksgiving for Divine grace received (vv. 1-3);
2. His invitation to others to join him in praising the Giver of Good (vv. 4-5).

For the historical background see pp. 251-254. We continue our verse by verse exposition.

David's Appeal To Yahweh — vv. 6-10

David recalls the circumstances that caused him to number Israel. His restoration to the throne after the rebellion of Absalom had induced a confidence which disappeared, when punishment was meted out following his numbering of the people.

VERSE 6

"And in my prosperity I said, I shall never be moved" — The word for "prosperity" in the Hebrew is *shalev* and signifies carelessness or security. It implies a self confidence that takes things for granted without particularly recognising the real issues. It was in such circumstances that David ordered the census to be taken. Even Joab warned against the consequences of such an action, but David, over-confident in the assurance that Yahweh was with him in the Kingdom, ordered it to proceed.

VERSE 7

"Yahweh, by Thy favour Thou hast made my mountain to stand strong" — David acknowledges that his restored status in the nation was due to the favour of Yahweh and that "his mountain", the capital of his kingdom, was strong only through the grace of God. The wisest of men sometimes overlook this grace in their lives. It is to the credit of David that he never did so. He stressed its need in this Psalm, and delivered it to the Chief Musician for public service in the Temple. By that means he brought home to all, the folly of his action in numbering the people, and the need for all to exercise the greatest care. Notice the terms of Joab's rebuke (1 Chron. 21:3).

"Thou didst hide Thy face, and I was troubled" — To hide the face is to manifest displeasure. This God did on the occasion of David numbering the people (see 1 Chron. 21:7 and cp. with Num. 6:25). The experience greatly troubled David as he states in this Psalm, and as is expressed in the record in Chronicles.

VERSE 8

"I cried to thee, O Yahweh; and unto Yahweh I made supplication" — For the historical fact see 1 Chron. 21:8. The best Hebrew texts have *Adonai* instead of Yahweh in the second line. This is appropriate. For *Adonai* is the plural of *Adon*, a title denoting the rulership of God. The governance of heaven is effected through the angels, the medium of Yahweh's manifestation. In addressing Yahweh, and then using the title of *Adonai*, David called upon both the Covenant name of God, and His manifestation as Ruler of the heavens, revealed through the Elohim. See Dan. 4:17.

VERSE 9

"What profit is there in my blood, when I go down to the pit" — Blood represents life (Lev. 17:11). As a sinner, David's blood, whether given in sacrifice or merely given up in death, would be profitless, because the grave would claim him. It was only the sinless Son of God, whom the grave could not hold. In his case it was "not possible that he should be holden" of death (Acts 2:24). Christ's blood representing his life was profitable, inasmuch as he rendered perfect obedience unto the Father. This gave Him great pleasure (Matt. 3:17). But what is the point of David stressing the profitlessness of his

blood in such a context? Because he had offered his life as an atonement for the people of Israel who had sinned; and now in retrospect recognised that such was of no value for such a purpose. He had pleaded the cause of those against whom the anger of Yahweh had been directed, and offered his own life in extenuation thereof (1 Chron. 21:17). But his death could only compound the tragedy. There is value in the Lord's offering, because his perfect righteousness ensured his resurrection from the dead, and the extension of divine grace to all in him, in the forgiveness of their sins. He was "delivered for our offences, and was raised again for our justification" (Rom. 4:25). On the contrary, David's offer to bear the punishment of the people, though understandable and admirable in concept, was profitless in providing a means of redemption or forgiveness of sins. This was brought home to him inasmuch as the angel of death, on the termination of the punishment, directed him to build an altar. That altar foreshadowed the Christ altar (Heb. 13:10), promised from the beginning (Gen. 3:15). The Christ-altar is alone profitable to provide the means of redemption.

"Shall the dust praise Thee? shall it declare Thy truth?" — The answer, of course, is that it will not, for man is completely unconscious in death and apart from Christ dies utterly without hope (Psa. 6:5; Ecc. 9:5-6). Even Christ's death was not sufficient; it is in the fact that he lives that we have hope (Rom. 4:25). It is significant, that these words of the Psalm were used by Hezekiah in his plea for grace at the time of his illness which he had been told would prove fatal (Isa. 38:18). Obviously he had pondered the Psalm intently, and derived help and guidance from the experiences of David.

VERSE 10

"Hear, O Yahweh, and have mercy upon me" — The word "mercy" is *chanan* in Hebrew, and signifies to bend down in kindness to the help of another in circumstances beyond the ability of the afflicted so to do. It is expressive of David's recognition that Yahweh alone could help him; and therefore of that helplessness that he felt at the time when the punishment fell upon Israel.

"Yahweh, be Thou my Helper" — The Hebrew word comes from a root signifying to encircle or surround, and so to protect,

David recognised his vulnerable condition, and sought the aid of Yahweh. The Altar provided a temporary means of access to Yahweh, opening up an avenue of mercy and help. Later the Temple further contributed to that need (see 1 Kings 8:31-32). Significantly, the incident of the numbering terminated with David purchasing the site where the Temple was later to be erected, and provisionally consecrating thereon an altar (Cp. 1 Chron. 22:1; 2 Chron. 3:1).

The Joy of Forgiveness — vv. 11-12

What a relief to a Godly man, when having repented of a wrong, he is accepted by God, and enjoys the calming joy of communion and fellowship. This David experiences. The final section of the Psalm expresses his joy in view of the forgiveness granted him. The purchase and dedication of the site of the Temple contributes to this: as the apocalypse of the living Temple in the Age to come will likewise do so. The experiences of David show the need and the value of the Temple as a means of approach by the people.

VERSE 11

"Thou has turned from me my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness" — This joy is a result of the sequel to the distressing circumstances associated with the numbering of Israel. Previously cut off from access to Yahweh through the outstretched sword of the angel guarding the way to the altar at Gibeon, David built another altar unto Yahweh at Moriah and offered burnt offerings and peace offerings, calling upon Him probably in expressions similar to this Psalm (1 Chron. 21:26). In view of this, the sword of the angel was sheathed (v. 27).

VERSE 12

"To the end that my glory may sing praise to thee, and not be silent" — By his "glory" David meant his tongue (see Psa. 16:9), and note that Peter renders "glory" as *tongue* in Acts 2:26. See also Psa. 51:9. James wrote regarding the tongue: "Thereby bless we God . . ." (James 3:5-9). The use of the tongue in glorifying God is a great privilege granted to mankind. Unfortunately, due to the nature of flesh, the tongue is abused more than used properly as James observed (James 3:5-9). Paul advocates the use of the tongue in praise: "In everything give thanks;

for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). "By him therefore," he exhorted, "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:14). It is pleasing to Yahweh that His worshippers use that which most people so flagrantly abuse, by the enthusiastic expressions of praise in hymns and prayers. It is man's glory to be able to express himself in terms pleasing to God. He alone of all earthly creation can do that.

"O Yahweh my God, I will give thanks unto thee for ever" — The word "ever" is *olam*, a term signifying a hidden period, and hence, in this context, the Millennium. David looked forward in anticipation to the future. Recognising that he had received the forgiveness of his sins, he saw in the purchase of the site of the Temple a token of the grace extended unto him. Out of the depths of misery into which he had been plunged, he is now elevated to the greatest and purest joy: the privilege of expressing praise to Yahweh, in anticipation of bearing the Divine nature in the age to come.

"To the chief Musician" — In the A.V. this forms portion of the title of *Psa. 31*,

but, as is generally recognised, it should appear at the conclusion of *Psalms 30*. The "chief musician" was the one placed in charge of the musical arrangements of the Temple. A Psalm dedicated to such was specially elevated to be used for public service therein. This means that David did not hesitate to deliver a Psalm up for public use which recorded his own failure and humiliation, as it also expressed Yahweh's condescending grace and mercy in the forgiveness of sins. It is an indication of David's humility and greatness that he should do so. Notice that *Psalms 51*, a Psalm expressing the depths of his disgrace as well as his thanks to Yahweh, was likewise treated. In that Psalm David gives expression to his reason for so doing: "to teach transgressors Thy ways; that sinners may be converted unto Thee" (*Psa. 51:13*). There is joy in heaven when a sinner does this, and that joy is reciprocated on earth by those who recognising sin for what it is; bears his shortcoming up to Yahweh as a basis for forgiveness, and basks in the joy that comes from renewed fellowship through the grace extended by God in so doing. David found great joy in doing so; as we can also.

HPM

The Pope in the Synagogue

A few weeks back, Pope John Paul II visited the main synagogue in Rome. It was the first time in 2000 years that a pope has set foot in a synagogue. The visit was designed to close the gulf that has existed between Roman Catholicism and Judaism. It is in accordance with the attempts of the Papacy to extend its influence to every community. Even African pagans are being tinctured with Catholicism.

In the synagogue, the Pope spoke of common bonds and mutual respect. He called Jews "our dearly beloved brothers". He gave an outspoken denunciation of anti-Semitism.

But, as one commentator observed, "there was something missing from his speech, something very large. There was not a word about the central reality of Jewish life today; not a single mention of Israel. It is as if an Anglican leader came to a great meeting of reconciliation at the Vatican, spoke at length, and failed to acknowledge the existence of the Pope".

The Pope did not mention Israel because the Vatican does not recognise Israel. It was Jerusalem internationalised, and therefore wants to take it from Israel as much as the Arab powers do.

This is very significant. It is obvious from prophecy that we can expect a Communist-Catholic Confederacy to motivate the Gogian attack on the M.E. The future of the Holy Places will be a bone of contention as it was in the Crimean War. The time is going to come when Jerusalem is taken in the terms of *Zechariah 14:1-2*, that the boast will be made, "Even the ancient high places are ours in possession" (*Ezek. 36:2*). The Pope's speech in the Rome synagogue, and the Vatican's attitude towards Israel is in accord with this aspect of *Ezekiel's* prophecy.

Sons of God

What a wonderful and profound privilege it is to be invited to join the family of the Eternal Deity! This is the invitation extended to men and women through the Scriptures. Bro. Thomas describes the characteristics which distinguish the "sons of God" from the "sons of Men". The day is not far off when those who have stood aside from the masses of humanity to join this Divine family will be claimed by their Father as His own. — A. Knowles.

The Antediluvians

In Rom. 8:19 Paul uses the noun *apocalypsis* in reference to the disclosure of the Sons of God to the view of the nations, from which they are at present concealed. The Sons of God are to be *apocalypsed*, and glory to is to be *apocalypsed* in them, as well as Jesus, their Elder Brother. "I reckon," says Paul, "that the sufferings of the present time are not comparable with the future glory to be *apocalypsed* in us. For the earnest hope of the creature is looking for the *Apocalypse of the Sons of God*". In the English version this is rendered by "the manifestation of the Sons of God". The meaning is this: Mankind are divided by Scripture in Two Classes — the Serpent and his seed; and the Woman and her seed (Gen. 3:15). As early as the times before the flood, the former were styled simply "men;" the latter, "the Sons of God" (Gen. 6:9-12). By the flood, "men" were swept from the earth which they had filled with violence; and their apostasy was extinguished with them: that is, "the earth was corrupt; for all flesh had corrupted God's way upon the earth" (Gen. 6:11,12). They had set up a corrupted way of worshipping God, which constituted an apostasy, or departure from the Original Way instituted in Eden. This did not suit their evil nature; therefore, they altered it to please: and under its inspiration filled the habitable with their abominations. Only one small family protested against this apostasy; a family of eight persons, all that

were left on earth of the Sons of God among the living. These were saved by the earth's baptism; while the apostasy, in all its ecclesiastical, civil, and social relations, was torn up by the roots, and swept away.

Heirs of God

Sons of God is a title conferred upon certain descendants of Adam, which places them in the same class of intelligences as the Angels. These are also styled "Sons of God", and "Stars of the Dawn," or "Morning Stars" (Job 38:7). We do not mean to say that the Sons of God, called in Scripture angels, or messengers, and Gods, are now mortal and corruptible, and weak of mind and body as we are; they have passed through this state, and now occupy a state beyond it, in which they are incorruptible, immortal, glorious, powerful, wise and of spirit-corporeality. In their former state they were Sons of God subject to evil as we; in their present they are sons subject only to good. Men are invited to the same destiny. They are invited now to enter Yahweh's family, and to become His sons and daughters, with the promise of hereafter being promoted to a physical equality with the angels. Thus it is written, in 2 Cor. 6:17, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty".

But He not only gives men invita-

tion to become His children, but He gives them power also. Thus Yahweh-Spirit came to His own land (*to idia*) but His own people (*hoi idioti*) the Jews, received Him not. Nevertheless, as "many as received him, *to them gave he power to become children of God, to them believing into his name, who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God*" (John 1:11-13). Here the fleshly principle is repudiated. "The flesh profits nothing". No man is a Son of God, because he is descended from "Adam Son of God" (Luke 3:38) but Adam's sons become Sons of God *by adoption through His Name*. They must believe the promises covenanted; believe in Jesus, as the Yahweh-Spirit manifested in flesh, made a sin-offering, justified in spirit for the justification of believers; and be immersed into the Name, that they may be the subject of the repentance and the remission of sins which are offered in that name; and communicable only to such in *putting on the name according to divine prescription*.

The power of becoming a son of God consists in *obeying the form of teaching* apostolically delivered. In putting on Christ *the Son of God* by eminence, a man becomes a son of God. Addressing the sons of God in Galatia, Paul says:

"In Jesus anointed ye are all sons of God through the faith: for as many of you as were immersed into the Anointed have put on the Anointed. And if ye be the Anointed's, then ye are the seed of Abraham, and Heirs according to the promise" (Ch. 3:26-29).

When a son of Adam is thus adopted into Abraham's family, he is a son of Abraham because he is in Jesus who was his descendant according to the flesh. He is in God the Father, — and in the Son, by constitution; and Christ dwells in him by faith that works by love, and purifies the heart (Eph. 3:17; 1 Thess. 1:1). This step being assured, what follows is of course. "If children," says Paul,

"then heirs, Heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together".

Three-fold Development

This contemporary glorification of Jesus and his brethren of the Abrahamic Family is the subject matter of their apocalypse; and points to their *development* as sons of God. This occurs "in the resurrection", an Aion-period in which the sons of God obtain their new nature, or materiality. *Mentally*, that is, as to mind, disposition, and character, or as we might say, *spiritually*, and constitutionally, they are sons of God; but as to the flesh, they are, on this side the resurrection, still the children of Adam. They are flesh and blood, but they do not walk after, or according to, its impulses; living a life of self-denial, being led by the spirit, in being led by the truth understood, believed, and affectionately obeyed, as it is written: "As many as are led by the Spirit of God, they are the sons of God". But, to be sons of God in the full import of the title, they must put off the Old Adam in respect to *body* as well as to conduct and intelligence. They must become sons of God bodily as well as spiritually. They are waiting for this, namely, "for the adoption, the redemption of their body". Jesus referred to this in his argument with the Sadducees, saying "They who shall be accounted worthy to obtain that Aion, and the resurrection which is from among the dead, cannot die any more; for they are equal to angels, and are sons of God, being sons of the resurrection" (Luke 20:35,36).

Now hear what John says upon this subject. "Behold," says he "what great love the Father hath bestowed upon us, that we should be styled sons of God! Because the world does not know Him, *therefore it does not know us*. Beloved, we are now sons of God, though it doth not yet appear what we shall be: nevertheless we know that

when he shall appear, we shall be like him, for we shall see him as he is. And every one having this hope in him purifies himself as he is pure" (1 John 3:1,2).

Unknown To The World

From this testimony, then, it is clear, that the Sons of God are not yet *apocalypted*, or manifested. Therefore, the world does not know them; though, if it have an opinion in the matter, and were invited to point them out, it would certainly judge, that if God had any sons among men, they were those whom it recognizes as the "Ambassadors of Jesus Christ," and the "Successors of the Apostles", together with the pious of their flocks. By the *world*, we mean what is called, or what rather is self-styled, "the Religious World," made up of all members and supporters of the ecclesiasticism of what they call "Christendom". But this world knows not the Father, how therefore can it know the sons? Neither can it know them before their apocalypse; for the testimonies by which they are defined they will not trouble themselves to understand. *No man is led by the Spirit of God who is not led by an intelligent belief of the truth.* This truth the world and its soul-merchants do not know. They are therefore not led by it; and are consequently according to Paul, not the

Sons of God. "They are of the world; therefore speak they of the world; and the world heareth them". By this rule it is easy to perceive that the world's judgment is wrong. They whom the world hears are not of God. He never sent them, nor were they ever adopted into His Abrahamic Family. If they were God's sons the world would not listen to them; but would hate and persecute them. They profess to admit that the apostles were of God; but they pay no regard to what they teach. Their whole ministry is spent in falsifying and destroying their doctrine. "Be mindful", says Peter, "of the words which were spoken before by the Holy Prophets, and of the commandments of us the Apostles of the Lord and Saviour" (2 Peter 3:2). But Peter may as well speak to a post as to the ecclesiastics of the world. They only care for him and his words so far as they can turn them into cash, or make them available for the preservation of vested interests. They have long ceased to hear both prophets and apostles, as any one may know who will take the trouble to compare their traditions and practices with the commandments and testimonies of God. "*He that knoweth God heareth us*" says John; "*he that is not of God heareth not us.* Hereby know we the Spirit of the Truth, and the Spirit of the Delusion". J. Thomas

God's Business

Ecclesias have to do with God's business. This should be borne in mind in the election of officers. God requires for His work men of "sound mind" — men who know what is right, and are prepared to pursue it faithfully and energetically. Erratic, superficial, lazy, self-pleasing workers are not wanted. Nor are cantankerous men — men who think they are doing God's service when they are at loggerheads with all. If brethren everywhere would note these points in their Ecclesial appointments the Truth would prosper. If brethren prove unsuitable or incompetent for the positions they hold, then others should be appointed. Brethren should not be timid in these matters. Moses chose men who were "able" and "wise" (Exod. 18:25; Deut. 1:13), and our choice should be governed by the same considerations. Similar care and discrimination were enjoined by the first-century brethren (1 Tim. 3; Tit. 1). A.J.

The Restoration of Israel

“He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old” — Micah 7:19-20.

Ye people of Israel remember the days
When God for your fathers so wondrously wrought;
He still is a God who His glory displays,
And gladness shall yet to His people be brought.

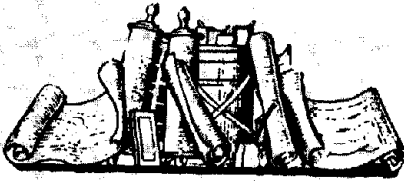
Divided and peel'd as a people are ye:
The darkness of night is the noon of your day
But gladsome and glorious your gathering shall be
And sorrow and sighing shall far away flee.

Already the Highest outstretches His hand,
Already He calls from the height of the Heaven;
“Ye captives of Israel, return to your land,
“The land which to you by My cov'nant is given.

“O why are ye slow to possess it again;
“For yours never land of the stranger must be?
“Am I not Eternal, your cause to maintain,
“And bring you again from the depths of the sea?”

The sign of the Highest is red in the sky.
And pest'lence and war go before Him, and burn;
But freedom shall be, and salvation is nigh:
Return, O ye captives of Israel, return.

Selected.



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Honour Where Honour Is Due

"Honour to whom honour is due" — quite so. Yet I feel that someone must correct where correction is due also. The Lord taught that we are 'to love our neighbours as ourselves' (Luke 10:27). The parable of the Good Samaritan teaches this. The Samaritan was a stranger to the man that fell among thieves, yet he is called 'neighbour'. Shall we love him as a neighbour, or shall we 'not care a rush'? Your caption states: 'Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the Truth will approve you; for all others, you need not care a rush!' (J. Thomas).

"We are to 'honor all men . . .' (2 Pet. 2:17). If our Lord Jesus had not 'cared a rush', where would we be?

"When we preach the word of life to strangers, do we do it with an unfeeling heart? If we did not 'care a rush' would we bother preaching at all? We are to 'love our enemies, bless them that curse us, do good to them that hate us; and pray for them which despitefully use us and persecute us' (Matt. 5:44). Is this not 'caring a rush'? Read on to the end of the chapter, and the message is clear: we must strive to love all men.

"A young brother recently quoted Bro. Thomas' statement to me believing it was a Scriptural quotation. How sad he was after I pointed out the error. I beg to be a nuisance, and yet I feel obliged to point out to all concerned, that not only is this verse not to be found in Scripture, it is actually opposed to all we stand for. I would go to my rest a happy man if you would kindly replace Brother Thomas' statement by some such references as Isa. 34:16: 'Seek ye out of the book of the Lord, and read . . .'"

"I hope this letter stirs up all concerned into action. I feel that all who look into this matter will find it abundantly obvious that by no stretch of the imagination can we claim that Bro. Thomas' statement can be aligned with Scripture teaching.

"I will continue to read Logos and I hope to benefit further by all the delightful contributions of those of like faith. With sincere love in Jesus' name" — R.L. (U.K.).

(You are reading into the statement a meaning it does not convey. Take it point by point. "Do what is right". Is that according to Scripture? Undoubtedly. "Be valiant for the Truth". Should we act thus? Certainly. "Teach it without compromise". Does not Jude urge us to that end? He does. "All

lovers of the Truth will approve you". This is a logical conclusion. "For all others, you need not care a rush!" The reference is to the disapproval of those who do not love the truth. We are to do good to all men, especially those of the household of faith. That is part of doing what is right. But if, because we mix that with fearlessly proclaiming the Word of Truth, we receive the disapproval of those who do not love it, are we to be unduly concerned? By no means. We keep on doing what is right, and fearlessly proclaiming the Truth. We are to continue to "contend earnestly for the Truth" as advocated by Jude, to "rebuke with all longsuffering", as advocated by Paul, and avoids giving the pearls of the truth to swine, as the Lord himself taught. We try to do good, but we are unperturbed by the opposition of those who do not love the Truth. Consider Bro. Thomas' statement in this light, and we are sure you will appreciate it in its proper context. Do not you think it is similar to the instructions given to Ezekiel, and the example he set (see Ezek. 2:2; 3:8-11; Jer. 1:17-18). Many misunderstood Paul's forthright denunciation of error, but he viewed it as an expression of true love (2 Cor. 12:15). Of those who did not "love the truth" he wrote, "I would

that they were cut off" (Gal. 5:12). Please look this up in the Greek to see the full power of his denunciation. Bro.

Thomas' statement calls for a fearless, independent proclamation of Truth advocated in the Word without fear or favour, expressed in true love for the truth and its adherents. Please write further if you so desire — Ed).

Spotlight

"Thank you for your letter answering the literature I sent you, and particularly *Spotlight*.

"I am so glad to hear of your knowledge of the situation in Israel. Now I can show your letter to any desiring this information, particularly to the person who gave me *Spotlight*. I have taken *Logos* for years and consider it a bright light to me. I also find *The Expositor* a grand help. Your labour in Yahweh's vineyard is appreciated. May He continue to grant you health and courage" — E.L. (Canada).

(In this age of biased propaganda it is very difficult to ascertain the true conditions existing anywhere. Particularly in regard to Israel. There are many conflicting reports. The Jews have been subjected to intense persecution, and the tendency of flesh is to retaliate. Then propaganda directs the facts. The state of Israel today is exactly as described by the prophets and Apostles. We look for the coming of the Lord when the veil over their eyes — as well as that over Gentile eyes (see Rom. 11:25; Isa. 25:7) will be removed, and Christ will change the conditions

throughout the world so that man's occupancy of the earth will be to the glory of Yahweh — Num. 14:21 — Ed.).

Pioneer Writings

"I read with pleasure and profit the fine articles in *Logos* and I prefer the 'pioneers' to some of the later writings. I am going through *Elpis Israel* now, after many other readings.

"I am writing you concerning "A.B. (Vic) in *Communications* who was unhappy that *Logos* disagreed with the position of Bro. Roberts on the Marriage, Divorce and Remarriage problem.

"The number of questions sent to Bro. Roberts indicates that Divorce was a problem in his day, but not the prevailing evil it is today. As we all know, Bro. R.R. was a careful student of the Word and a master in exposition. I have never thought that his interpretations of Scripture, correct or incorrect, were effected in any way by the evils, great or small, that surrounded him.

"You are also a careful student of the Word, so I fully agree with your privilege to study the Scriptures for yourself, and to disagree with the 'pioneer writings' when you believe they are mistaken on any particular point of interpretation. I am not criticising your position on the Marriage and Divorce question because you have given us many things to think about and consider concerning this worldly evil that surrounds us and threatens the spiritual development of many in the body of Christ.

"The privilege to disagree with the 'pioneer writings' on points not contained in our *Birmingham Amended Statement of Faith* is surely available to all students of the Word; therefore, we should not criticise too harshly some who disagree with Bro. Thomas on 'time periods' and details of prophecy.

"None of us agree with Bro. Thomas that Christ would come in 1886! (*Exposition of Daniel* pages 102-109) Bro. Thomas was surely not using the "day for a year" in prophecy correctly when he made that statement. And, it would mean that in the mind of Bro. Thomas at that time, all the events in prophecy leading up to the actual coming of Christ would all be fulfilled before 1886.

"May the good Lord keep you and bless you in your great work in the Truth" — A.P. (USA).

(Logos has never given a slavish deference to the writings of our pioneers; it has used them to further an understanding of the Word of God. We believe that the revival of the Truth in these last days was Divinely arranged (Acts 15:14), and that Bre. Thomas and Roberts were used as mediums to that development. They were not inspired or infallible. Inspiration was no longer necessary, for the final word from heaven had been given (Rev. 22:18-19). What was necessary was for those with sufficient knowledge of what inspiration taught, and the determination to proclaim its requirements. This our pioneers did in a highly commendable fashion. We need to use their writings in

that way; that is, carefully considered in the light of Scripture, as should those of anybody else. This is a principle that Bro. Thomas clearly laid down and should be observed (see "Elpis Israel" p. xx). In regard to the subject of Divorce and Remarriage, we believe that unless a stand is made against modern trends the Brotherhood will collapse. Remember, it was a marriage problem that destroyed the Ecclesia at the time of the Flood (Gen. 6:1-2). We agree with you in your comment regarding the ABSF — Ed.).

Physical And Spiritual Fitness

"Your Editorial comments for March in reply to E.O.E. of Nigeria (headed *Keep Fit!*) must have caused a few chuckles in Nigeria and U.K. Chuckles because it seems that the English speaking Nigerians have derived sayings from the old Lion. In parts of the U.K. we always used to say 'Keep fit!' as a parting gesture, like you say, 'Good day!' in Australia on meeting someone. Paul's 'Fare ye well' is another example.

"Spiritual fitness and physical fitness within limits seem to go hand in hand. Laziness being one example of something which can be dispelled by physical exertion, restoring also possible spiritual well being.

"For we read many accounts where the entrenched '9 to 5' Nabal becomes an agreeable husband after taking up his daily early morning run.

"The point raised in the very fine article by Bro. Eyre implies that the

Wait Patiently

"I waited patiently for Yahweh, and He inclined unto me and heard my cry" (Psalm 40:1).

Light up your ways with God in mind,
For peace and serenity you shall find.
Let not your lamps burn out of view,
Not all are chosen only few.

Direct your life on things above,
Practice, patience, obedience, love
Desire for good, when evil appears,
Forget the past and all those fears.

Concentrate on things on high,
Let life's troubles past you by.
Nothing in this life can sustain,
Only in time, when Christ shall reign.

I write this poem to all who wait patiently for our Lord. Especially to those who are suffering pain physically or spiritually. May we all retain our faith and love of the truth on our Lord's appearing.

S.P. (SA).

world's irritability may be caused by lack of oxygen in the air. Another possible cause in Western civilisation may be the 'drive-to-work, sit-at-home' ethic of these closing days of the Gentiles. This creates a small oxygen intake, and an unnatural way of life. Paul's advice found in 1 Tim. 4:7-8 as given in a modern rendition is very sound: 'Keep yourselves in training for the practice of religion. The training of the body does bring limited benefit'. We remember also the figure used of the good soldier practising his warfare in the Lord: bringing our bodies into subjection in more ways than one.

"I hope these points about 'keeping fit' may arouse a household alert to the times, and induce a physical and spiritual well being that may enable us to scale the walls of spiritual 'wickedness in high places'; so that we may be ready to 'open to

him immediately' at 'his appearing'. — B.R. (N.Z.).

(Mental and physical exercises are both most valuable, being both stimulating and strengthening. The former are more important than the latter, and I feel that the A.V. rendition is better than the modern translation. Physical exercise availeth little, but "Godliness is profitable unto all things". Paul was writing to Timothy who was not very robust; and he gave him advice in both areas. We remember, too, that Paul did not enjoy particularly good health; he had his "thorn in the flesh", and wrote to the Galatians concerning the illness that drove him to visit them (Gal. 4:15). Indeed his adversaries mocked at his physical disabilities (2 Cor. 10:10). Strengthened by the Word, however, he ignored them, and with a vision of greatness before him, allowed "the unseen" to motivate him (2 Cor.

4:17-18). *Mental activity in the Word will induce physical activity in proclaiming it, which will be found profitable "having promise of the life that now is as well as that which is to come" (1 Tim. 4:8) — Ed.).*

A Need of Patient Endurance

"Logos has been a source of strength to me and I'm sure to many other brethren and sisters. We need words of encouragement on the true issues of life in the Truth that will sustain us until our master returns. We all need, as brothers and sisters in the bonds of the Truth to consider more deeply the real issues that face us in life today. We must ask ourselves and examine ourselves in the true light of Yahweh's word and say to ourselves, 'What motivates me in the Truth?' True spiritual motivation can only come from a continual reading of Yahweh's word. It is only by such reading and meditation that we can gain wisdom and understanding and come to realise that we are truly nothing in God's sight and are undeserving of His mercy and righteousness.

"We are living in a materialistic world with modern technology which has never been experienced in any age that has gone before us. The influences of this world are, I feel, reaping havoc in our ecclesias and are clouding over the true issues in our minds so that we are becoming hardened to the corruption of the world, and losing sight of the glorious Kingdom which is before us. The need to

turn to God's word has never been more urgent, if we are to be able to combat the influences of the World, as we do live in the last days prior to the Lord's return. Through reading and re-reading the books of our pioneers we can keep our feet firmly on the straight and narrow path. Broad is the way that leads to destruction and many there be that go therein, and very narrow is the way that leadeth to righteousness. We must keep the world and all its corruption and materialism out of our families and ecclesias and always put the work of the Truth and the love for our Heavenly Father first in our lives.

"I pray the few lines that I have written clearly express my deep concern for the brotherhood today, for truly the signs about us warn us as never before that our master is about to return and then all will be done to the glory of Yahweh. Let us hold fast to that end for he will say to all that love His appearing: Well done thou good and faithful servants.

"I pray that Yahweh will continue to bless your sincere efforts in the work of the Truth" — S.C. (Qld).

(We need to advance beyond mere academic knowledge, and this requires, what you advocate, not only that we understand the Word of God, but that we give time to meditate upon it so as to incorporate it into our thinking. By such practice we will generate the "mind of the spirit" without which we will not develop spiritually as indeed we

must, if we would gain the victory. There is a temptation to stop short at just "knowing" Scripture, but it is when we "think on these things", pondering their significance, that their real power will be felt, and our lives will be transformed by the Word. Then we will become as "trees of righteousness, the planting of Yahweh" (Isa. 60:21) — Ed.).

Support

"Please find enclosed a cheque to cover our subscription for *Logos* and *Christadelphian Expositor*. We have added extra so that you may be able to provide for those brothers and sisters who cannot afford the publications which we enjoy so much. "Thank you!" — K.J. (WA).

(Your material support of our efforts assists us to extend help to others who cannot afford, or cannot remit the cost of the Magazine. Many believers in Third World countries are in that position, and it is a joy for us with such help as yours to be able to forward "Logos" to them — Ed.).

Strengthened

"Enclosed is our subscription for *Logos*. Please keep sending these publications. You have helped an ailing brother" — J.B. (NSW)

(Your brief note is most encouraging. We all are in need of help. Notice that even the great Apostle found the faith of others a stimulation to himself — Rom. 1:12 — Ed.).

Children At The Lord's Return

"Frequently, when engaged in instruction of interested friends in the things of the kingdom and the name of Jesus Christ, I am inevitably confronted with one aspect of the Lord's return and his kingdom concerning which I know nothing — and therefore of no help to the earnest and enquiring mind thirsting for knowledge and understanding. I am hopeful you may be able to assist.

"It concerns the children (not baptised, and of such a young age that would render them unable to 'believe the gospel') of the saints.

"There is a natural anxiety on the part of the 'candidate' for the kingdom, emerging from the ignorance of this world and grasping for a full knowledge of the Word, when confronted with the prospect of being called to the judgment seat of Christ and leaving behind their children of tender years to the mercy of, and a prey to, a world that knows not God — and a potential victim of the ensuing destruction of the kingdom of men.

"Are there any scriptures to which you can refer me that would help in an understanding of what is the 'lot' of such 'little ones' at the time of, and subsequent to, the return of our Lord?" — V.H. (NSW).

Past Practice

In view of the signs of the times that indicate the near return of the Lord to bring to consummation the Divine purpose confirmed by the Lord's sacrifice 1900 years ago (Rom. 15:8) it is frequently a matter of concern to parents with young children as to what is reserved by God in regard to them.

Firstly, experience of the past has always shown that Yahweh, one of whose titles is that of Father, sympathises completely with the feelings of parents towards their loved ones, and has provided accordingly.

For example, when Sodom was about to be destroyed, Lot was invited to urge his children to go with him out of the doomed city (Gen. 19:12). The same opportunity was granted Israelites on their call to leave Egypt. At a time when Pharaoh agreed that the adults would be permitted to

leave, negotiations broke down because Moses insisted upon the children doing likewise:

"We will go with our young and with our old, with our sons and with our daughters . . ." (Exod. 10:9).

It was to be a general exodus, in which none would be overlooked. The "little ones" would go with the adults.

The same principle will be observed in the future. In regard to Israel after the flesh, Jeremiah bid the weeping Rachel to dry her eyes, for "There is hope in thine end, saith Yahweh, that thy children shall come again to their own border" (Jer. 31:17). Isaiah declared: "For they are the seed of the blessed of Yahweh, and their offspring with them" (Isa. 65:23. See also Isa. 61:9; Ezek. 46:22-23; 46:9).

Future Intentions

Will Yahweh be less considerate of His true seed after the

Spirit? By no means! Provision is made for such in the economy of God. Ezekiel declares:

"It shall come to pass, that ye shall divide it (the land) by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance saith the Lord Yahweh".

The reference is to "strangers" that shall dwell among the children of Israel in the Millennium. As "strangers" they are Gentiles; but they are not normal Gentiles for they are accounted as being of Israel with whom they share the inheritance. They stand in spiritual relationship to Israel inasmuch as they are accounted "as born in the land". However, they are not immortal for they are described as having children (ct. Luke 20:34-36). Who are these "strangers" or Gentiles who shall thus be accounted as "of Israel"? We submit that they can only relate to the children of those who have embraced the Truth, and who are not of accountable age at the return of the Lord. As Moses insisted that the "little ones" in Israel leave when the responsible adults do, so it evidently will be at the coming of the Lord. The principle is expressed in Isaiah's statement "their offspring with them". If Israel after the flesh will experience that grace, it is obvious that Israel after the spirit will do likewise. Indeed, that is necessary to fulfil Ezekiel 47:22.

Requirements of Children as Adults

As this forms part of the Tem-

ple prophecy, it will not be fulfilled until after the commencement of the Millennium; a jubilee of fifty years after the Lord's return. By that time such young children at his coming will be mature men and women.

Though they will be accorded a position of privilege in the Kingdom as befitting the offspring of the then immortal saints, it needs to be recognised that their status as such will depend upon them in due time accepting the Truth in its full application. The prophet makes this clear by stating the principle upon which they shall be accepted:

"Thus saith the Lord Yahweh; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel" (Ezek. 44:9).

From this it is obvious that it will be only upon the acceptance and application of the principles of the Truth that even the children of believing parents will be incorporated into the privileged position of an inheritance within the Promised Land as stated in the reference from Ezekiel 47:22.

A final point in endorsement of the above is found in the teaching of Psalm 127: "children are an heritage of Yahweh". That being the case, the children of believing parents, brought up in the "nurture and admonition of the Lord" (Eph. 6:4) will be treated differently to those of unbelieving parents. Their care will be supervised by the Lord, and accorded a greater privilege than that granted the children of unbelieving Gentiles. How important, therefore, that their parents should themselves "make their calling and election sure" and that

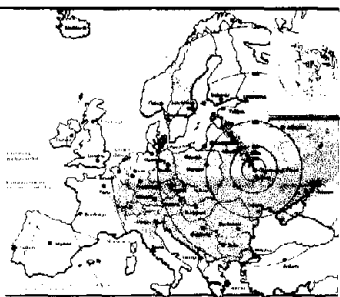
they recognise the responsibility of bringing up their children in the careful instruction of the Truth. That is the greatest heritage parents can bestow upon their children: one that can assist them attaining unto eternal life either

at the beginning or the conclusion of the Millennium. The exercise of restraint and education upon young people today with their eternal future in mind comprises an important feature of child upbringing in the Truth.

Logos Committee.

Views On The News

The End In Sight?



Borne by shifting winds, radioactive mists wafted beyond Soviet borders and spread across most of Europe.

The fact is there before our eyes, on the last page of Daniel, that God was pleased to give measurements for the time of the end: one of which goes right to the established kingdom: "Blessed is he that waiteth and cometh to the 1335 days . . . Thou, Daniel, shalt stand in thine inheritance at the end of the days". There must be a right placing of this period, whatever mistakes may have in times past arisen out of an intentional vagueness. However, today, surely the signs witness to the fact that we live at the eve of the Lord's return. The end is in sight.

The Catastrophe of Chernobyl

This tragedy has incited fear in the hearts of people, many hundreds of miles distant from the site itself. Yet a strange phenomena exists. Despite the Russian use of nuclear energy, there is an absence of vigorous protests from leftist movements, such as would have been the case if America instead of Russia had been involved!! Is Russia permitted an immunity that is not granted the West? Obviously, leftist movements have one set of rules for the Soviet and another set of rules for the Democracies. Saints do well to abstain from involvement with either side.

Nuclear energy is part of our modern world, but tragically man's incompetence in safely harnessing it is very evident in the recent accident in Chernobyl. The seriousness of this is highlighted by the fact that there are over 400 nuclear reactors in 30 countries throughout the world; with another 100 soon to be installed. Many countries, particularly France, Belgium, Japan, Russia and America rely heavily upon them to supply their electrical power. An essential element in the operation of a reactor is the highly radio-active material Uranium. Yahweh in his divine wisdom has seen fit to place Uranium in

the soil, and modern technology is becoming more and more geared to its use and that of oil. Unfortunately man lacks the wisdom to utilize these materials for his proper benefit. Through nuclear war or nuclear pollutants if man was left to himself he would fulfil the words of Rev. 11:18 and "destroy the earth".

In April 1979 the *National Geographic* considered the future of nuclear energy and posed the question: "What if there were a 'loss-of-coolant accident' in which a major pipe ruptured so that it could not carry the cooling water to the core?" It was claimed that a major effort to calculate such a possibility was carried out, and it was assessed that if there were 100 reactors operating, a person living within 25 miles of one of them would have one chance out of 5 billion each year, of dying through a reactor accident".

Yet the chance of one out of 5 billion has occurred, and the experts are now suggesting a far greater extent of influence from this disaster than had been contemplated. *Time* magazine commenting on the Chernobyl disaster stated:

"At a distance of perhaps 3 to 4 miles, victims stood a fifty-fifty chance of surviving, though not without bone marrow and gastroenterital-tract damage. People living 5 to 7 miles from the accident could experience nausea and other symptoms, but would be unlikely to die. Smaller amounts of radiation within a range of 60 miles from the site would result in significantly increased deaths from Leukemia and other forms of cancer during the next 30 years. In addition the damage to the earth around Chernobyl would be equally severe".

A greater danger from the number of nuclear reactors around the world is the irresponsible use that they are being put to in the manufacture of nuclear weapons. In Australia we are largely free from the possibility of a nuclear accident, and would seem far enough away from any major conflict to be immune to nuclear war, but sig-

nificantly Australia has some of the largest Uranium deposits in the world. In Australia we are "dwelling carelessly in the Isles" (Ezek. 39:6), but the time is coming when the attraction of Uranium will make us very vulnerable to attack.

Man with all his nuclear power will shortly be caused to stand in awe at the power that Yahweh will bring upon the earth. Isaiah declared:

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Yahweh alone shall be exalted in that day . . . and they shall go into the holes of the rocks, and into the caves of the earth for the fear of Yahweh and for the glory of his majesty, when He ariseth to shake terribly the earth" (Isa. 2:17-22).

God's Use of Nuclear Energy

Energy is the basis of all matter. So the scientists tell us. Therefore it is a manifestation of God's power. When man attempts to use God's power, there is the danger of misuse. That is not the case with God. He can use it in such a way as to limit it to the area desired. When Christ overthrows the Gogian host at Armageddon, it will be through the use of divine power. The effect will be similar to the use of nuclear energy, with this difference, it will be so controlled as to be limited to the area designed by Christ to that end. Its use will not jeopardise those in other parts. This is clear from Zechariah's comment. He declared:

"And this shall be the plague (the word means "smiting") wherewith Yahweh will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12).

This is exactly the effect caused by unleashed nuclear energy. Against that manifestation of power, limited by Divine control against those only against whom it will be directed, Gog will have no defence. Together with the effect of earthquake, it will result in "a great tumult" among his forces,

the disruption caused by which will result in the confederated army turning its weapons upon one another.

Why Did Reagan Bomb Libya?

Weeks after the attack the world is still debating the rights of America to bomb Libya. Although the American people largely supported the action of their leader, those of the other Western nations were divided in their opinion. Immediately after the attack the A.B.C. in Adelaide (Australia) invited its listeners to "phone in", with their opinions. Over 100 people rang over a 2 hour period with them being almost evenly divided for and against the attack. *Time* magazine (May 12) contained the following letter:

"The U.S. should have sent in the Marines to infiltrate and destroy Libyan redoubts (strongholds) on the ground. Attacking Libya was a task for the stealthy, not the cavalry. I tremble to think that Reagan's hand is on the nuclear trigger".

Whilst we appreciate the feelings of those without a vision, and the sadness and tragedy of innocent victims who were maimed or killed, the incident must be viewed from prophetic viewpoint. Bro. Thomas states in *Elpis Israel*:

"This revelation (Amos 3:7) is made that His people's faith may be confirmed and enlarged and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and whilst consternation and dismay cause men's hearts to fail they are courageous, and rejoice in perceiving the approach of the kingdom of God" (p. 323).

We are privileged to be able to assess the action of America on the basis of the events that must shortly come to pass. What has Reagan accomplished prophetically in bombing Libya? The effect has been dramatic. For the first time in forty years America, Britain and Israel have been closely locked together in agreement and united in a common policy. Western Europe has been iso-

lated and brought a step further in developing what prophecy requires: the emergence of the Beast of the Sea from which Britain will be isolated; and the Communist dominated countries with Libya united therewith (see Ezek. 38:5; Dan. 11:43). This is a large step forward in the prophetic program leading to Armageddon. Moreover, Reagan's action has filled the front pages of the Western press, and awakened the world at large, as well as the Ecclesias, to the fact that in this year of "peace and security" "sudden destruction" threatens.

We can sometimes become emotionally involved when we see tragedies in life, and fail to view events from the prophetic viewpoint. We need remember that "all things" work together for the good of those who righteously obey Him.

What other signs are evident in the "Libyan affair"? Firstly the Lord declared: "Men's hearts would fail them for fear" (Luke 21:26). The *Adelaide Advertiser* asked:

"Is this in even some distance sense, the beginning of world war III? Are we and our children to suffer in some terrible power play between powers that we had no say in electing and over whom we have absolutely no control? No wonder that we, whose world it is, are so scared?"

Secondly, a rift was caused between Britain and E.E.C. which could become a further step in Britain's ultimate removal from the E.E.C. The *Australian* reported:

"There is therefore no doubt that the attack creates serious problems within both the NATO alliance and the E.E.C."

The *Economist* wrote:

"Among the EEC's 12 members, the British government was alone in voicing support for the American air attack on Libya".

Thirdly, the Libyan attack made clear the positions of Britain and Libya. Britain with her stand with America, and Libya with her pro-Russian policy are clearly seen to be moving towards their divinely appointed roles.

To the Brotherhood these events proclaim in clarion terms the prediction of Isaiah: "Though the Lord has a long time held his peace", He hath not been unmindful of His people, nor heedless of human affairs (Isa. 42:14). The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God, and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the "sure word of prophecy" (See *Elpis Israel* p. 322).

Sudan — A Swing Against the West

In *Logos* for July 1985, we commented on an article in *Time* magazine that described the acute economic and political problems facing the Sudan. The 16 year pro-Western government of Mr. Nimeiri had been overthrown, and Mr. Suwar al Dahab established as interim leader. We described the political viewpoints of the various parties, particularly that of the Umma Nationalist Party by Mr. Sidiq el Mahdi. Recent elections have now brought him to power with a clear majority. The *Economist* reports:

"The clear leader, with 97 seats by mid-week, was the Umma party, led by Mr. Sadiq el Mahdi, an Oxford educated great-grand son of the celebrated Muslim leader of the 1880's who defeated the British General Gordon".

The present and future attitudes of the Sudan were expressed in the following:

"In early March the interim government first cancelled an 'integration agreement' made with Egypt in 1983, then announced that Libya had proposed a 'political union' between itself and the Sudan. The hostility most Sudanese feel for the American action against Libya will make the proposal less improbable. Hitherto the Western powers (and therefore Egypt) have tended to support the Northern, Arabic-speaking governments

of the Sudan in their attempts to dominate the African, non-Muslim minority in the South. If the northern government showed sympathy for Libya, the Western view could change . . . it seems possible the election, falling when it did may have landed the Sudanese people in the thick of a regional problem that they cannot control".

The Sudanese people cannot control their destiny, for they are in the hands of the Divine potter who "ruleth in the kingdoms of men, and giveth it to whomsoever He will". Sudan is part of ancient Ethiopia and therefore must find her place with "Persia and Libya" in support of the Russian Gog (Ezek. 38:5; Dan. 11:43). It is interesting that the *Economist* places Egypt alongside the Western powers, and antagonist to the Sudan and Ethiopia. This is exactly as Daniel prophesied. Whilst Gog will have Ethiopia and Libya "at his steps", or giving him support, Egypt will be taken by Russian "power" or force (see Dan. 11:40-45).

A Final Comment

Bro. Thomas wrote:

"When the seven thunders have ceased to roll, the world will have been brought to its senses; as saith the prophet 'When thy judgments are in the earth, then will the inhabitants of the earth learn righteousness' (Isa. 26:9). Then will the Gentiles wait for the law of the Messiah and submit with joy to His authority. 'They shall go, and say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths' (Isa. 2:3). Then shall Messiah's mission be brought manifestly before the world, when, in all the earth, he shall have established 'Glory to God in the highest, over the earth, peace, and goodwill amongst men' (*The Book Unsealed*).

To this we add the prayer of John with which the Bible closes:

"Even so come, Lord Jesus" (Rev. 22:20-21). P. J. Mansfield

Satan Enthroned in Pergamos

“These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan’s seat (lit. throne) is; and thou holdest fast my name, and hast not denied my faith; even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth” (Rev. 2:12-13).

Pergamos Challenged

Pergamos was the name of a Kingdom as well as its principal city. King Attalus III (B.C. 138-133) in his will bequeathed control of it to Rome and on his death, the Empire claimed it as its inheritance; and subsequently established the city as the Roman Capital of Asia Minor. Ultimately, Rome became an adversary or satan to Yahweh’s truth, and in Asia Minor, Pergamos became the centre of its operations.

However, the satan referred to in the Spirit’s utterance was ecclesiastical rather than political. As in Rev. 2:9 it was found within the Ecclesia, comprising a group that claimed the title of Christadelphian, but which repudiated the standards of separateness and blunted the point of doctrines that forms part of the Truth. This group formed the embryo of that system which eventually migrated to Rome, “to build her (the apostate system) a house in the land of Shinar” (Zech. 5:11).

Pergamos was the city where “Satan’s Throne” was found. This means that the belligerent influence of certain apostates emanated

from this centre. Their headquarters were found in this city renowned for its pagan worship, for here the priests of Babylon had fled after Cyrus overthrew their Kingdom and System. It is not surprising, therefore, that in such an environment, apostacy developed from within the Ecclesia, paving the way for the manifestation of Babylon the Great.

True Christadelphians of Pergamos refused to fellowship such apostates following the example of their poor (though rich in faith) brethren in Smyrna. Others, however, whilst clearly recognising the enemy without were not so clear-sighted as to the apostates within. This may seem a paradox considering the commendation given to the elders of this Ecclesia: “Thou holdest fast my name, and hast not denied my faith”. But it is one thing to preserve the Truth in oneself, and another to prevent its deterioration in the Ecclesia generally. It was in that area where the Ecclesia in Pergamos was failing. It clung to the ideals of a former generation, but was not animated by faith to fight the Truth’s greatest enemies: its pretended friends.

Facing Up To The Challenge

At the time John wrote, the Ecclesia had experienced a period of extreme persecution. The Diabolos, the false accuser, or civil authorities had oppressed believers, subjecting them to persecution in an endeavour to draw them away from the faith and to repudiate the name of Christ. This pressure was resisted. The faithful in Pergamos, unlike their more worldly-minded brethren, refused to sacrifice unto Caesar as they were requested to do. Their consistent determination was commended:

“Thou holdest fast my name, and has not denied by faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth” (v. 13).

Satan is described as dwelling within the Ecclesia. Whilst the faithful retained their integrity in their separation and refusal to comply with demands made upon them, there were others, the apostates, who were prepared to compromise their position, and were ready to superimpose upon the Truth some of the pagan philosophies presented for their consideration. In consequence, the Ecclesia became divided.

Who Was Antipas?

Reference is made to the faithful contention of Antipas. Brother Thomas identifies Antipas as a representative name describing the faithful among the Ecclesia who, under extreme persecution, sealed their faith by their blood. They rejected the philosophy of Paganism, were unmoved by the threats of the civil authorities, and were uncompromising in their opposi-

tion to any who deviated from the straight and narrow way that leads to life. The RV renders the statement as “my witness, my faithful one”. The English word “martyr” is a transliteration of the Greek *martus* which signifies “a witness”. The Greek, however, denotes one who is prepared to do so unto death, Stephen being an example of such (Acts 22:20). Babylon the Great is said to be drunken with the blood of martyrs (Rev. 17:6).

However, Antipas not only witnessed against the world, but also warned a declining Ecclesia. The title denoted a growing minority within the Ecclesia that refused to compromise. Because of this, its members received the scorn of their contemporaries, and the approving platitudes (but little else) of their successors. In Pergamos, there were many still steadfast within the Ecclesia, but few of the virility and faith of Antipas.

The name signifies *Against All*. Those who earned it not only stood against a materialistic pagan civilisation, but also against false brethren whether Nicolaitane, Balaamite, or Synagogian. They were doubtless condemned as extreme, harsh, unbrotherly, lacking love, narrow minded and so forth. But, in fact, these adjectives indicated their unflinching stand for the purity of the Truth. Their successors recalled their determination with glowing praise, but omitted to emulate the example given.

The term Antipas, however, can also signify *Against fathers*, being a combination of *anti* and *pater*. Who were the fathers whom Antipas was against? Cer-

tainly not the Apostolic Fathers but those "saints" of an apostate system: the so-called "fathers" of the Church. The Synagogue of satan was dominated by these, and unfortunately, the Ecclesia in Pergamos now allowed such elements to influence many within its ranks.

Balaamites And Nicolaitanes

The Nicolaitanes formed no part of the Ephesian Ecclesia being clearly identified by their spurious ideas and worldly conduct. No doubt, in Smyrna they were welcomed by the "synagogue of satan", for it conformed to or condoned their teaching and organisation. But in Pergamos, the Ecclesia was not as ruthless as that of Smyrna in rejecting such teachers. Christ warned:

"I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols and to commit fornication".

What had happened?

These Balaamites were permitting humanistic reasoning to influence their beliefs, on the basis of a pseudo-love. In consequence, the satanic apostasy made inroads into the Ecclesia, whilst the leadership lacked the stamina to counter it. No doubt the Balaamite and Nicolaitane sympathisers protested at the vigorous stand adopted by some of the eldership towards their apostate "brethren". What many failed to perceive was the havoc that these errorists were creating, and the surreptitious infiltration of the synagogue of satan into the Ecclesia.

We defined the Nicolaitanes in

our article on the Message to Ephesus. Their title signifies *Vanquishers of the People*, and the means by which this was done was through the influence of false doctrine. Vigorously rejected in Ephesus, their status and influence had grown in Pergamos.

The term *Balaamites* was given to a group that was prepared to break down the separateness demanded by the Truth. Historically, Balaam found a way to bring a curse on Israel: seducing Israelites to consort with Moabite women; and this became the main policy of the Ecclesial Balaamites. Jezebel and her daughters (later Babylon the Great, the mother of harlots) were the women that this group encouraged Ecclesial members to seek. So standards were lowered for the sake of popularity and material gain. They forsook the right way and went astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" (2 Pet. 2:15).

Ecclesias, today, have their counterpart of the Balaamites of yesterday. The Balaamites are those who are prepared to break down the barriers of separateness and truth on the grounds of "love" and benevolence, and so they "allure through the lusts of the flesh". They excuse worldliness, and deprecate too much talk about separateness. They fail to recognise the effect of declining moral standards, and condemn too much insistence upon a right understanding of truth as archaic and unnecessary.

But the Truth does not prosper by such means; in fact, considerable numbers are drifting away from Ecclesias which, in some

parts of the world, are in decline. They teach and practice fornication with the world, being "adulteresses" in the sense of James 4:4. They see nothing wrong in fellowshiping the synagogues around us who claim to be "Jews and are not", thus encouraging the Israel of God "to eat things sacrificed unto idols", claiming that "all things are lawful" (1 Cor. 10:23) whereas, in fact, "expediency" is their aim.

Such "stumblingblocks" should not go unchallenged. They will be permitted to exist only where a decaying fortitude of faith is manifested, as it was in the Ecclesia in Pergamos. Jude warns us to be on our guard against those who may "creep in unawares" (Jude 4) and remain unchallenged.

Some may view those of Antipas today as narrow, stubborn, and doctrinaire. But remember, the Apostle commended "the dumb ass who speaking with man's voice forbad the madness of the prophet" (2 Pet. 2:16). Those who are "dumb" as far as platform oratory is concerned can still play a great part in preserving and strengthening Ecclesias by refusal to concede to the tempting voice of Balaamites in our midst.

As Balaam failed to perceive the Angelic presence with the drawn sword (Num. 22:31), so many in Pergamos was unable to see that there was one who would "come unto them quickly, and fight against them with the sword of his mouth" (Rev. 2:16). Sadly Pergamos did not heed the Spirit's message. Like Balaam of old, though this group in the

Ecclesia felt the influence of God, it, like Balaam, cast stumblingblocks before the weaker members of the Ecclesia, who, in consequence were led astray.

So, ultimately, the lightstand was removed.

Message For Today

We believe that some Ecclesias today are following the pathway along which that of Pergamos drifted. The reasons are many, and the dangers are obvious. The spirit of Antipas is needed: the vigor of our pioneering brethren energised by a faith developed through the study of Yahweh's Word (Rom. 10:17). We are all members of the Christadelphian community, but whether we attain unto "the new name written which no man knoweth saving he that receiveth it" (Rev. 2:17) remains to be revealed.

Certainly, unless the pattern of the Spirit Word is found imprinted on the mind, there will be no change to Spirit Nature at the Lord's coming. Balaam perished by the sword of Moses (Num. 31:8), and all Balaamites within the Ecclesias shall perish at the judgment of the greater than Moses. What is the lesson to us? To develop the spirit of Antipas against the philosophy of the world, and against that of worldly professors of the Truth within Ecclesias. Such who do so will earn the commendation of the Lord at his coming, and will be granted the "new name" that shall be given to all who "overcome" (Rev. 3:12). The matter is urgent, because Christ's coming is near.

R. McAllister.

Justification By Faith

It is sometimes assumed that justification by faith dispenses with the need for the manifestation of that faith by works. But James taught that such a faith is "dead" being alone: "Ye see then how that by works a man is justified, and not by faith only" (James 2:20-26).

As Taught By Paul

Justification by faith is a grand and apostolic doctrine, but, as held by many at the present day, it is the very reverse of this, for it means, in the mouths of such, that a simple belief of the gospel (and that, of course, an unscriptural one) unaccompanied by baptism, is sufficient to procure justification. This idea, however, as all Christadelphians should know, is not less an erroneous one than the dogma of Romanism from which it was the reaction. The truth of the matter, in this as in other cases, occupies a middle position between the opposite poles of error.

The Epistle to the Romans is regarded as the great stronghold of the popular doctrine alluded to, and such parts of it, in particular (as chapter 4), are confidently appealed to by the many as teaching it unmistakably. If this be indeed the meaning of the apostle, no wonder he was imagined

by Luther to be in hopeless conflict with the epistle of James, and that that Epistle was styled by the reformer one "of straw", nor that a non-natural meaning has to be put upon the various passages (some of them to be found in the writings of Paul himself) that go to show that baptism has an essential place in the means whereby justification can be obtained.

The language of Rom. 4:2-5 is, however, an example of that to be found in other places, which, though on the surface appearing to countenance popular errors, has but to be examined in the light of its context, and the teaching of Scripture elsewhere, for us to see how far it is from upholding "orthodoxy"; nay, how completely destructive thereof it is.

Why The Law Could Not Justify

There can be little doubt that the great secret of the common misunderstanding of the passage in question is, that the nature of

the "faith" and "works" referred to by the apostle is not apprehended. To appreciate his argument, it must be borne in mind that he had been engaged in the previous part of the epistle in showing the inefficacy of the Mosaic law as a means of justification. The Jew could only obtain the righteousness or justification which the law offered by observing all its commandments (see Deut. 6:24 and Rom. 10:15), or, in other words, by its "*works*"; but the law could not bestow justification, because it was "weak through the flesh" (Rom. 8:3). It set man to *earn* eternal life by a perfect obedience. In contrast to all this, the apostle introduces the way by which God proposed to justify *freely* all who believe the truth, whether Jews or Gentiles (Rom. 3:21-24). But how? Let Peter, in the house of Cornelius, answer: *Through the name of Christ, put on in baptism* (Acts 10:43,48). It is just as if a very wealthy man should say to someone quite incapable of ever *earning* a million of money, "I offer this sum to you *freely*, if you will accept my condition, which is that you take my name, according to law. When you have done this, the money shall be yours". It would be no use such an one replying, "I accept your condition, give me the money"; he would have to show his acceptance of the condition by carrying out the required formalities necessary to the assuming of his benefactor's name before the money would be his. Substitute for "accepting the condition" and "taking the name", "believing the gospel" "being baptised", and reflecting Christ's character, and

the true relation of faith and baptism to justification is seen. This parallel is a closer one than many would think, inasmuch as "the gospel" includes an annunciation of the condition (baptism) on which a believer of it can obtain justification. Remission of sins in Christ's name was part of the gospel to be preached among all nations (Luke 24:47), and as we have seen, this name can only be taken in baptism. Hence for one to say that he believes the gospel, and yet to refuse to submit to the conditions laid down is to be guilty of great inconsistency of conduct. It is a professing to accept the conditions whilst neglecting to carry them out. "Ye are all the children of God *by faith* in Christ Jesus," writes the great apostolic champion of justification by faith, "for," he continues, "*as many of you as have been baptised into Christ have put on Christ*" (Gal. 3:26-27).

Faith Must Be Active

To return to Romans 4. These considerations, and the remarkable language just quoted, show conclusively that "faith", in the apostle's use of the word, is an *active, living* belief of the gospel, which finds expression in the first instance in immersion into the name of Christ, and is, therefore, not a mere assent of the mind; whilst the "works" he has in view are acts of continued, unbroken obedience to a divine law, and not one act like baptism, springing from faith.

The whole matter may be brought to a focus by using an illustration taken from that great discourse on faith (Heb. 11) and which is more to the point, inas-

much as it contains words exactly similar to some of those we have been considering. "By faith, the walls of Jericho fell down" (verse 30). If this had been all the information available as to the incident alluded to, and our orthodox friends had applied the same principle of interpretation here as they do in dealing with the parallel expression in Romans, they would doubtless have assured us that we were to understand that Israel simply *believed* that the walls would fall, and that instantaneously down they came. If this had indeed been the shape events had taken, we should have in the incident an exact parallel to the Protestant theory of justification. On the other hand, justification *by works* would have had an apt illustration if Israel had been set to level those towering walls exclusively by their own power and skill; but in the fact that the word was *divinely* accomplished *after the act of obedience of a seven days' faith-inspired, but to the eyes of flesh, useless, compass of the city*, we see a beautiful picture of the mutual necessity and dependence of belief and baptism in the "justification by faith" of apostolic discourse. *By faith*, truly, the walls of Jericho fell down; *but when?* "After they were compassed about seven days". In like manner we are justified "by faith"; *but when?* *When our faith has led to submission to the ordinances appointed as the means of justification* — a baptism as senseless to the carnal mind, by the way, as the perambulation of Jericho would have seemed.

Paul and James Are At One

The law set the standard of per-

fect obedience, but only Christ manifested such a degree of excellent behaviour. Though he suffered the consequences of the condemnation laid upon all mankind, he obeyed in all things, even unto the death of the cross (Phil. 2:8), and therefore the righteousness of God demanded his resurrection. Peter taught:

"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it" (Acts 2:24).

Why "not possible"? Because God is just, and it would have been otherwise to hold in death one who had perfectly obeyed Him in every regard. Christ's obedience came from his own dedication and determination, as well as from the strength derived from Yahweh. His glory was "the glory as of the only begotten of the Father" (John 1:14). At birth he had a capacity for absorbing the Divine impressions, this he developed, so that the manifestation of Godliness in his life is described as "God was in Christ, reconciling the world unto Himself" (1 Cor. 5:19). The work of salvation is a co-operative labour by the Father and Son in which those to be saved are invited to participate. Accordingly, Paul taught:

"For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13).

Justification by faith, therefore, requires both the "hearing of the word of God" (Rom. 10:17), and the "doing" of it. It is not possible in the absence of either. This is the teaching of both Paul and James. They are at one in the doctrine of justification by faith.

A.B.

Now Is Christ Risen

"Oh death, where is thy sting? Oh grave, where is thy victory?"

Death is represented in the Word of God as an enemy of the human race. It has reigned from Adam to Moses, and from Moses to the present day, with slight exceptions. It has spread its deadly wings over the human family, ever and anon snatching its prey from the fond embrace of weeping relatives, irrespective of age, of sex, or conditions of life. It is no respecter of persons. It cares not whether the ambitious designs of its prey are accomplished, half accomplished, or only begun. It stops not to consult the wishes of its victims, whether they are willing or ready for its cold embrace. Its demands are inexorable. "There is no person that hath power over the spirit, to retain it, neither hath he power in the day of death, and there is no discharge in that war." Neither can it be allured from its track by the lover's passionate eloquence; nor made to relent by the tears of weeping relatives; it is alike deaf to the one and unsympathetic to the other. It is not dismayed at the power of the mighty; the wisdom of the wise cannot evade it, neither can riches save in the day of death. Kings and counsellors, rich and poor, high and low, old and young, bond and free, all, all are alike levelled by the hand of death; there they all meet in peace, where the wicked cease from troubling, and the weary are at rest.

There is nothing pleasant in the contemplation of death; there is nothing desirable in it; all nature shrinks from it, unless forced by extraordinary circumstances. It is not a call to honour, to glory, to blessedness; but in death we fall in weakness, in dishonour, in corruption. It is not from the thought of reposing in death's cold embrace that we are to comfort ourselves; but in "waiting for the adoption, to wit, the redemption of the body". Death is not the Gospel. Worms, darkness, separation and mouldering decay, are no good tidings—but the resurrection is glad tidings; it is this that cheers the heart of the believer, and sheds a steady light on the sorrows and ills of life—dispels the darkness of the grave; and in view of this the believing soul, even when sinking in death, with rapture can shout in the triumph of faith, "O death, where is thy sting? O grave, where is thy victory?"

The French, when they rejected Revelation, enthroned Reason as their god; decreed that death was an eternal sleep; Reason could go no further; but Revelation lifts the veil that covers futurity, and pledges the word and power of God for the future existence of man. It was the hope of the resurrection, and its associate blessings that sustained the patriarchs, prophets, and ancient people of God, in their afflictions and trials of life; they had "respect unto the recompense of reward". They endured "cruel mockings and scourgings", "bonds and imprisonment", "they were stoned", "sawn asunder", "were tempted", "were slain with the sword", "they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented", yea they endured torturing, "not accepting deliverance; that they might obtain a better resurrection".

Here is the point where all true faith and hope concentrate: the resurrection. Without it what would it avail the Believer? Subjected to all the ills of life that are common to all in general, besides the contumely and scorn heaped upon them by wicked men, for their faithful adhesion to the cause of truth. Not only so, but they have frequently been necessitated to seal their testimony with their blood. Well might the apostle say, "If in this life only we have hope in Christ, we are of all men most miserable." "What advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die." But not so, the future life to the true believer is sure; as sure as that Christ died and rose again. He is the pledge of future life to the child of God, he is the first fruits of them that slept—"But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming". James exhorts his brethren to exercise patience, until the coming of Christ; and Peter exhorts them to gird up the loins of their minds, be sober, and to rest their *whole* hope on the grace that will be brought to them at the revelation of Jesus Christ.

What a glorious, soul-sustaining hope, amid the sorrows and trials of life. It is an anchor to the soul, both sure and steadfast. Our eyes may be dimmed with tears, our hearts may be lacerated with pain, when near and dear relatives fall in death, but we look to the word and promises of God. "Weeping may endure for the night, but joy cometh in the morning." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things will have passed away."

W. Porter.

Waiting For God

“And therefore will Yahweh wait, that He may be gracious unto you; and therefore will He be exalted that He may have mercy upon you: for Yahweh is a God of judgment; blessed are all they that wait for Him” (Isaiah 30:18).

Excitement In Heaven And On Earth

There should be growing excitement among the Sons of God as they observe the signs of the times, and recognise their significance. And from the reference above, it would appear that similar feelings are shared by heaven's population as well. After all, as “ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14), the angels are intimately connected with the development of the Divine purpose, and one can appreciate the pleasure they must receive as they observe their labours over the past six thousand years coming to fruition. Certainly, as they rejoiced together, and “shouted for joy” at the physical creation they shaped at the beginning (Job 38:7), they will rejoice with even more exceedingly joy when the spiritual “creation of God” is brought to consummation at the return of the Lord (Rev. 3:14). There is a hint of a heavenly celebration at that time in the statement of the prophet Ezekiel: “Behold, it is come, and it is done, saith Adonai Yahweh (the Rulers of Him Who Shall Be); this is the day whereof I have spoken” (Ezek. 39:8).

In the verse quoted above, Yahweh is described as “waiting” for the time when His graciousness and mercy will be exalted in the earth through the Elohim. We probably do not realise that heaven's population avidly waits for the consummation of the

Divine purpose in the earth, even as we might do. But that being the case, certainly the same emotion and attitude should be shared by the members of God's family on earth. We fellowship with the Father and Son and the angels of heaven in "waiting" for the time.

How needful is such an attitude! The environment of sin, violence and blasphemy in which saints today dwell, and which is increasing as in the days of Noah and Lot, makes the rising of the Sun of Righteousness, the coming of the Lord Jesus Christ, all the more desirable.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all living and godliness (God manifestation), looking for and earnestly desiring the coming of the day of God" (2 Pet. 3:11-12).

Are We In An Attitude of Waiting?

We know not "the day or the hour" (Mark 13:32). We may like to do so, but it is hidden from us, and we are expected to "occupy till he come". Our ignorance concerning the actual time of the coming is apparently shared by the Elohim. The Lord's statement included the angels. And though, no doubt the Lord has been granted that information since (see Rev. 1:1), it would appear that it is still withheld from the angelic host. Peter, by inspiration, declared that "the angels desire (present tense) to look into" the times of Christ's suffering and future glory (1 Pet. 1:12). He uses a word that signifies to bend down in order to examine closely, attentively and minutely.

That being the attitude of the angels there is mutual affinity and fellowship between the heavenly family and its representatives on earth, if the latter are found in the attitude of "waiting". We are assured that such is the case with those in heaven; we are not so sure of the attitude of those on earth. That is a matter for each one to demonstrate by his or her personal attitude, towards the purpose of God.

The angels are intimately interested in affairs on earth. They rejoice at the repentance of a sinner (Luke 15:7), and take pleasure in observing the development of events leading to the glorious consummation. They formed the first Adam and Eve; and they strengthened the second Adam (Luke 22:43; 1 Cor. 15:45); they built up the first Eve from the side of her Lord; and they occupy an important role in the development of the second Eve as a "chaste virgin unto Christ" (2 Cor. 11:2). With all the joy of

excitement, they await the impending marriage of the Lamb to his Bride who "hath made herself ready" (Rev. 19:7). They are going to attend the celebration of that glorious event; and will provide the guests with a choral item to grace it (Rev. 5:11).

The Manner of Waiting

For that time the heavenly host "waits"; as also should the Bride on earth. What is meant by that verb? There are over ten different Hebrew and Greek words rendered "wait", "waiteth", or "waited". Each of them is significant in a certain way, and a knowledge of their different meanings helps to enrich the verses where they severally appear. The word that occurs in Isa. 30:18 is from the Hebrew *qavah*, and signifies to wait, look for, and hope. It does not express a passive attitude, such as one may display through very weariness, so that he merely "waits" because there is nothing else to do; but an active, positive attitude the *Theological Word Book of the Old Testament* declares: "The root means to wait, or to look for, with *eager* expectation".

There is joy in such waiting. It energises to action; it stimulates faith; it develops enthusiasm; it conquers depression; it generates zeal. We wait more ardently when we have a clear understand of that which we expect; if we plainly comprehend the great changes to come. "I have waited for Thy salvation, O Yahweh!" exclaimed Jacob when outlining to his sons what shall befall them in the latter days (Gen. 49:1,18). He had a clear concept of the future, and he waited for it. It enabled him to see beyond failure and discouragement to rejoice in his ultimate salvation. To him life was not a purposeless drifting, but an objective pilgrimage to a most glorious consummation. "With purpose of heart he cleaved unto the Lord" (Acts 11:23). "Where there is no vision, the people perish", declared Solomon (Prov. 29:18). Therefore, to wait with steadfast endurance (implied in the word *qavah*) is an act of faith, for faith "is the substance of things hoped for" (Heb. 11:1).

"Blessed are all they who wait . . ." promised Isaiah. Such a waiting requires an intense, active interest in the things promised, involving the very exercise of a person's being, his inmost desires: "I wait for Yahweh, my soul doth wait, and in His word do I hope", declared the Psalmist (Psa. 130:5).

It Is Spiritually Strengthening

A mind alerted to the hope before one, and activated by faith or conviction in it, will find strength to overcome every problem and frustration. Such a one will not succumb to the pressures of an evil and blasphemous age. Instead, he will centre his mind, with eager expectation (the meaning of the verb) on the future, so as to become mentally revived and energised by the exercise. He will "draw nigh unto God" realising that there are those in heaven also, who share with him the same attitude: "They that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 40:31).

There we have this word again, the "waiting" being one of eager and excited expectation, and which never doubts the consummation. The "joy set before" us will become very real (Heb. 12:1-3); the "unseen" will take tangible and realistic shape (2 Cor. 5:8), and will develop such faith as to shift mountains. We will live with the conviction that the time is rapidly approaching when all that Yahweh has promised will be fulfilled, will become a reality, for has He not promised it? "They shall not be ashamed that wait for Me" (Isa. 49:23). "They that *wait* upon Yahweh," declared the Psalmist, "shall inherit the earth; and shall delight themselves in the abundance of peace" (Psa. 37:9). In joyous anticipation he continued: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace". Habakkuk adds: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, *wait* for it; because it will surely come" (Ch. 2:3). And Daniel was promised: "Blessed is he that *waiteth* and cometh to the 1335 days . . ." (Daniel 12:12).

On Probation

How do we measure up to the exhortation of this word? We are on probation; a probation which one day will end. Will our waiting end in victory or defeat? That depends upon whether we are mindful of a little warning word that is scattered throughout the Bible. It is the hypothetical word "*if*". "*If* we faint not"; "*If* we keep his commandments"; "*If* we walk in the light"; "*If* we continue in the faith", and so on. The use of this little word shows

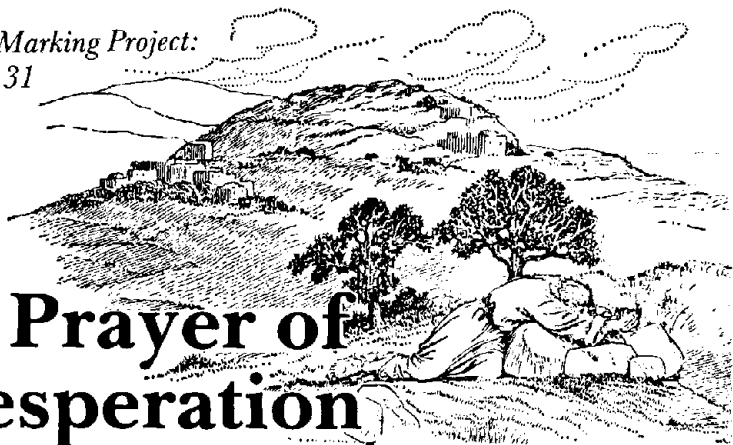
that our future is dependent upon what we do with the faculties Yahweh has given us, how we wait and occupy the time granted. If we neglect the Word, we will be lacking in our "waiting". If we make provision for the flesh to obey its lusts, we will fail in performing the "ifs" that challenge us. Moses told the Israelites: "I have set before you life and death, blessing and cursing; therefore choose life" (Deut. 30:19). The choice is ours; we have liberty to obey or disobey; we can be found waiting in eager anticipation of the coming, or spiritually asleep seeing the future as an unrealistic dream. Proper "waiting" demands effort on our part. The Psalmist set forth a good example. He declared: "I have chosen the way of truth;" "I will run the way of Thy commandments" (Psa. 119:30,32). He answered the question, *If?* with the bold acceptance, "*I will*". He waited for the salvation of God. So also should we. And the signs being as they are, we can do so with the assurance that the time is short! "Behold, I come as a thief. Blessed is he that watcheth (is vigilant, keeps awake) and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

Paul has the last challenging word. On the eve of his martyrdom, he triumphantly declared: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also *that love his appearing*". Will that include us?

H. P. Mansfield

"I say unto all, Watch"

As a thief, as a midnight robber, Christ will steal in upon the world. In a like manner he will come to many in the brotherhood. But not so to faithful brethren and sisters. To these he will come, not as an unexpected and unwanted intruder, but as a looked-for and longed-for friend. Their attitude will be one of expectancy, although they may not know the day or hour of the event. What is our attitude in this matter? Are our thoughts fixed on Christ's return? Are we ready and waiting to give him Welcome? Let us not deceive ourselves. It is possible for us to believe that we are the friends of Christ when we are nothing of the kind. The Scriptures foreshadow the bitter humiliation of many who will have been so deluded (Matt. 7:22-23). To avoid such a calamity, let us engage freely in self-examination. Do we keep his commandments? Only those who do are his friends (John 15:14). May His word so motivate us that we may not be put to shame in the approaching day of our Lord's appearing — Amended.



A Prayer of Desperation

When circumstances are gloomy and difficult with no human help in sight; when problems mount as a flood, and there appears no apparent or satisfactory solution, what is one to do? If he is a man of faith, he can act upon the advice of Isaiah: "Trust in the name of Yahweh, and rest upon your God" (Isa. 50:10). That is what David did in trouble. The Psalm describes such response on such an occasion. Then, in the depths of his despondency, David experienced unexpected relief to strengthen his faith and lift him out of his depression. The Psalm before us comprises his prayer at this time of desperate need. It breathes forth his trust in Yahweh; it describes the trouble that threatened to crush him; it proclaims that Yahweh is ever a reliable Source of help; it expresses the triumph of his faith; and concludes by appealing to others to always seek Yahweh in need.

The Writer And His Circumstances

The writer, of course, is David. We are told that in the superscription to the Psalm. But it is David in distress that we meet here. And that can be encouraging. It shows that men and women of faith suffered then as they do now. When one is in trouble, it is helpful to receive practical advice from a friend who has surmounted equally trying circumstances. Therefore, in this Psalm, we do not merely consider David, and admire his

courageous and faithful reaction to trial, but see in his response an example for us to follow when similarly afflicted. David was "a man after God's own heart"; yet he was put to the test, and found the way out of his troubles, extremely difficult. Faith will not exempt us from trial; indeed it may increase it as Yahweh moves to perfect us for His Kingdom.

In circumstances of suffering or trial, it is always helpful to recall that there are others worse off than we are. The majority of men and women are in that cate-

gory. They have no access to the Almighty as we have. For them He is not a reality, and a shadow is of little value upon which to lean in time of need. Consequently, there is for them no true peace of mind to calm their agitation in times of distress.

And it is David in dire distress who pens the Psalm before us. The trouble he experienced was most unexpected. It came out of helping others in need. He had trouble enough without others increasing it. Relentlessly pursued by Saul, he was given cause to doubt the loyalty of some of those in whom he should have been able to place complete confidence. Their treachery depressed him. He became worn out in mind and body through tension and pressures. He found himself defamed, despised, isolated from those who should have sustained and encouraged him. However, in his desperate need he turned to Yahweh and found in Him the consolation and help he sorely and urgently needed. His subsequent experiences exhibit the truth of John's words: "This is the victory that overcometh the world, even our faith" (1 John 5:4). Faith sustained David. He recalled past mercies he had received from the hand of God; and on the basis of Yahweh's grace then revealed, sought for it again. He spake plainly to Yahweh of his fears and depression, and by so doing found an answer to his despondency. Having delivered up his problem to God, the clouds gradually cleared, and the sunlight of Divine goodness drove away the darkness of his doubts. Thankfulness to Yahweh then

flooded his being; and the Psalm concludes by him urging others to seek the same cure to their complaints.

These are the expressions of the Psalm as a casual reading will reveal. Under what circumstances was it written, that we might share more completely David's feelings at the time? Internal evidence indicates that the historical background to the Psalm was the time when he experienced the treachery of his own countrymen after putting his life at risk on their behalf. The suggested incidents are those recorded in 1 Samuel 23. David was in hiding from Saul, but a city of his tribe was threatened by the Philistines. They were about to attack Keilah, and David heard of it. What should he do? He had the means to defend the city, but to use them would publicly reveal his presence, and bring it under notice of Saul. Could he risk that? David's warm-hearted generosity, and deep-seated loyalty was such that he believed that the people he helped would reciprocate by sheltering him in the "strong city" of Keilah in Judah (1 Sam. 23:1; Psa. 31:8).

His confidence was not shared by his associates. They expressed their dread at his decision:

"Behold, we be afraid here in Judah; how much more then if we come to Keilah against the army of the Philistines" (1 Samuel 23:3).

But David could not resist the appeal of his fellowmen in need. In obedience to the instruction, or permission, of Yahweh, he marched to the assistance of Keilah and delivered the city. But now the fears of David's men would seem to be justified. News

of the attack reached Saul, and with a substantial army he marched swiftly towards Keilah to overthrow it, and take David captive. In this predicament, David experienced the craven cowardice and heartless ingratitude of the people he had put himself at risk of life to deliver. The men of Keilah sent advice to Saul that David was with them, and they were prepared to deliver him up if the king would call off the attack. David sought advice of Yahweh, and acting upon it made his escape. This seems to find reference in the Psalm, for David responds: "Blessed be Yahweh; for He hath shewed me His marvellous kindness in a strong city" (v. 8). The description defines the strong city as a *citadel*, and though it is from a different word, so also does Keilah.

Fleeing from Keilah, David sought refuge in a wood in the wilderness of Ziph, but now he was constantly harassed by Saul's men who "sought him every day". Only through the goodness of Yahweh did he escape out of their hands (1 Sam. 23:14-15).

At that time of crisis, Jonathan, recognising the tension these conditions exerted on his friend, secretly made his way to David to "strengthen his hand in God" (v. 16). But not so the men of Ziph. Though they comprised portion of David's own tribe, they imitated the treachery of Keilah, and advised Saul that David was in their area. Again harassed by Saul, "David made haste" to escape. But to where? The wilderness of Ziph offered little in the

way of refuge. It is an area of innumerable low, bald hills and deep valleys in such proximity to each other, that a group of people in one valley would be able to hear the noise of others in an adjoining one.

Saul's men drove David's company into an area where there was no possibility of escape. They commenced to search the valleys one by one, and gradually closed in upon David and his companions. They came so close to taking them that David's men could hear the sound of Saul's men on the other side of the hill. Escape seemed impossible. David and his men were trapped. The account states:

"And Saul went on this side of the mountain, and David and his men went on that side of the mountain! And David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them" (v. 21).

David and his company were surrounded. There was nothing he could do, but to pray. The Psalm we are considering answers to the requirements of the moment. It speaks of the hopelessness of his situation and pleads for help:

"Pull me out of the net that they have laid privily for me; for Thou art my strength" (v. 4); **"Thou hast not shut me up into the hand of the enemy; Thou hast set my feet in a large room"** (v. 8).

In other words: "Thou hast helped me before; do so again!"

The effect of his prayer and appeal was dramatic. The hand of Yahweh was displayed in current events. A messenger from Gibeah made his way to Saul with news that he was urgently needed back home: the Philistines had invaded the land and were

spreading throughout it (1 Sam. 23:27). The crisis was critical. The problem demanded Saul's presence in Gibeah immediately. He was compelled to leave off seeking David, and attend to the more urgent issue of the invasion. Twice in this chapter: in the strong city of Keilah (see Psa. 31:21); and again, on the point of capture at the hands of Saul, a way had been providentially opened for David. Most appropriate to those circumstances are the expressions of Psa. 31:21-22:

Blessed be Yahweh:

For He hath shewed me His marvellous kindness in a strong city;

For I said in my haste, I am cut off from before Thine eyes:

Nevertheless Thou heardest the voice of my supplications when I cried unto Thee.

Is The Psalm Prophetic?

Do the expressions of this Psalm foreshadow the experiences of the Christ? Yes they do; and not only the personal Christ; but the multitudinous Christ as well.

David's words recorded in v. 5 were repeated by the Lord immediately before his death.

They constitute the seventh of the seven sayings from the cross:

"Into thy hand I commit my spirit"
(Luke 23:46).

This statement summarises the Lord's whole life and character, as we shall see when we examine the verse more closely. And all those who have successfully used the Lord as an example for their own characters, can repeat the words. Stephen did so, as his life was ebbing away (Acts 7:59).

Again, the words of v. 13 inspired Jeremiah as he fellow-shipped the sufferings of the Lord, and typed his ministry as a "man of sorrows and acquainted with grief". He gave expression to them (Jer. 20:10), as Christ must likewise have done.

Finally, v. 24 forms the basis of Paul's exhortation to the multitudinous Christ as expressed in 1 Cor. 16:13.

Dissecting The Psalm

The Psalm is divisible into five parts which, in turn express the feelings of Trust, Trouble, Praise, Appreciation and Appeal.

A PRAYER IN DESPERATE NEED

1. Prayer for Deliverance — TRUST — vv. 1-8

Based on confidence in the grace of Yahweh — vv. 1-5

Fortified by previous experiences of help — vv. 6-8

2. Description of Present Difficulties — TROUBLE — vv. 9-13

Worn out by trouble — vv. 9-10

Despairing of help — vv. 11-13

3. Confidence in Yahweh — PRAISE — vv. 14-18

Expressions of Trust — vv. 14-16

Assurances of heartfelt faith — vv. 17-18

4. Thankful Praise — APPRECIATION — vv. 19-22

For Past Evidences of Help Received — vv. 19-20

For Harkening to the Plea of the Psalmist — vv. 21-22

5. Exhortation — APPEAL — vv. 23-24

Let all avail themselves of such help — v. 23

Show both faith and courage in co-operating with Yahweh — v.24

(We hope to commence our verse-by-verse exposition next issue).

HPM

A Rapidly Changing World *What of the Ecclesia?*

“Man may corrupt the way of the Lord; but he cannot improve it: and as surely as he attempts to adapt it to circumstances, he converts it into ‘the way which leadeth to destruction’, which is both broad and easy to walk in, being in perfect harmony with the lusts and thinking of the flesh”
— J. Thomas, *Elpis Israel* p. 156.

Warning Against Humanism

We live today in a rapidly changing world. For those within the Ecclesia who recall the period of the great depression or the war years, the extent of change no matter what avenue we may consider, are the acceleration of change astonishing?

In virtually every sphere of life men have skilfully corrupted “the way of the Lord”. The reality of this fact appals and arouses the ire of brethren and sisters who have striven to remain faithful to the Truth for a generation or more. It is sometimes difficult for them to appreciate that our young, including young married couples in our community, have never known the world to be different.

Consider. A child born in the year 1960 will now, in 1986, be twenty-six years old!

Remember 1960? It introduced the beginning of an era that has

never been reversed. That decade became known as “the swinging sixties”. It saw an end to censorship. The word, in fact, has now become a *nasty* word. People have been brainwashed by the media, academics, politicians, and the so-called “wise” of this world into accepting that censorship is *bad* for humanity, and that we are much better off being “free” to “do our own thing”. This is the philosophy of humanism — the most God-dishonouring, truth-nullifying, destructive doctrine in the world today. One encyclopaedia has described humanism in this way:

“Humanism is a way of looking at our world which emphasises the *importance of human beings*... All humanists agree that *people* are the *centre* of their study... Humanism teaches that every person has dignity and worth and therefore should *command* the respect of every other person”.*

* Our emphasis. J.U.

In other words, the doctrine of humanism is preached in direct contrast to the teaching of God's word. Brother John Thomas stated the truth of the matter clearly and without mincing matters:

"Men were not ushered into being for the purpose of being saved or lost. God manifestation, *not human salvation*, was the great purpose of the Eternal Spirit".*

The main reason for the creation was that Yahweh might become glorified in the fullest possible sense, through the work of His hands; therefore the eternal salvation of human beings is secondary to God's primary objective.

This unalterable divine truth is in direct opposition to the philosophy of humanism.

Ungodly Influences

A major tragedy of our times is that far too few members of the Body of Christ really grasp the enormity of the destructive influence of humanism. For example, in the world about us we would be hard-pressed to find any individual who would agree with the above scripturally-based thesis, as set forth by Bro. Thomas.

What of the Brotherhood?

Whilst many within the Body may flinch at the idea of giving verbal assent to the basic philosophy of humanism, how many today are prepared to live their lives in accord with the undeviating ideals revealed in God's word? Humanism states that every person should give the highest consideration to the wants, needs, and desires of flesh. The Bible teaches that man's primary duty — apart from which

he cannot hope to obtain eternal salvation — is to "worship God", and "Him only . . ." (Matt. 4:10).

Is it possible to mouth endorsement of these words, and yet deny them in the practices of daily living? Certainly.

Man "may corrupt the way of the Lord" and then persuade himself that all he is really doing is adapting the Truth "to circumstances".

Will mankind never learn that this cannot be done?

"Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not *humbled* ('crushed' — Roth.) even unto this day, neither have they feared, nor walked in My law, nor in My statutes, that I set before you and before your fathers..." (Jer. 44:9-10).

Why not? Because they practised the old-fashioned philosophy of humanism. Exalted by pride, personal ambitions and objectives, they found little to enthuse themselves in making their primary aim in life to "walk humbly" with their "God" (Mic. 6:8).

Where Is The Good Way?

Whilst mankind continue to be dominated by motives of self-advancement, self-interest, seeking and winning the popular favour of others, adapting the Truth to "circumstances" which are more palatable and pleasing to the flesh, will they ever stand forth and say: "Stand ye in the ways, and seek, and ask for the *old* paths, where is the good way, and walk therein . . ."? On the

contrary, whilst perhaps mouth-ing pious platitudes, their attitude will demonstrate: "we will *not* walk therein ..." (Jer. 6:16).

And the inevitable result?

"Because My people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the *ancient* paths, to walk in paths, in a way not cast up.... I will scatter them... I will show them the back, and not the face...." (Jer. 18:15-17).

The world-at-large has developed a society which stands on the verge of total distintegration.

Why?

Because standards of the past — previously honoured to a degree upon the basis of some form of moral code or conscience — now virtually no longer exists. Blasphemy is openly and gleefully applauded; fornication is accepted as a normal way of life; adultery is termed "a *de facto* relationship" involving a *de facto* "husband" or "wife"; homosexuality is generously endorsed as an "alternate" lifestyle; crime — including murder — is treated with appalling leniency by the courts of the land; terrorism stalks almost every country; political treachery and corruption abounds; religious organisations no longer demand a standard of spiritual and moral practice on the part of their adherents.

The list of crimes perpetrated against God and man, commonly endorsed in this present evil generation, is almost endless.

Brother Thomas spelled it out with stunning simplicity and accuracy:

"As surely as (man) attempts to adapt it (God's Truth) to cir-

cumstances, he converts it into 'the way which leadeth to destruction', which is both broad and easy to walk in, being in perfect harmony with the lusts and thinking of the flesh..."

Could the danger facing Ecclesias today be set forth with greater clarity?

Can Christ's brethren hope to "adapt" the Truth to suit modern-day "circumstances" without corrupting "the way of the Lord"? Impossible. With the most revelent attitude and with great protestations of upholding God's word, serpent-thinking will produce nothing other than that which is in "perfect harmony" with the flesh.

The Purpose of Religion

Christ stated the case in these words:

"In *vain* do they *worship* me, teaching for doctrines the commandments of *men*..." (Matt. 15:9).

The Lord was not speaking of atheists or men who appreciated that they were apostates. He spoke of those who claimed to be *worshippers* of the One True God. But because they had fallen prey to the philosophy of humanism; because they were prepared to "corrupt" the "way of the Lord" and "adapt" it to meet "circumstances"; because of such perverted thinking they had become false worshippers, and therefore worshipped God *in vain*. Any *form* of divine worship is valueless unless it conforms to fundamental principles of the one true faith, as preached by Christ and his disciples. Self-deceived apostates not only become manifestations of the serpent-thinking of the flesh, they also busy themselves in "teaching" such theolog-

ical falsehood to others.

The warning of Scripture is uncomplicated:

"Every word of God is pure: He is a shield unto them that put their trust in Him. *Add thou not unto His words*, lest He reprove thee, and thou be found a *liar...*" (Prov. 30:5-6).

Man cannot improve upon God's word. "Nothing is left to conjecture", as Bro. Thomas states. Thus, *after* sin entered into the world, God established RELIGION. The word is derived from the latin root, *ligare*, meaning "to bind". *Ligion*, then, signifies "binding"; therefore re-ligion means "to bind *again*". Man, during his novitiate, had no need of religion, seeing he was created — and for a time remained — in harmony with God. However, the teaching of the serpent — once accepted and embraced by the man and the woman — put an end to the accord which had existed at the first. Suddenly, compatibility had disappeared. Reconciliation became necessary. A breach of fellowship resulting from enmity on the part of one party creates a barrier. Only the injured party is able to institute the means whereby the two may once again enjoy oneness and harmony.

Yahweh, in His abundant mercy, has provided the means whereby the gulf between Himself and mankind — caused by man's rejection of divine Truth — may be bridged.

How does the human race, in general, react to this proposition? In only one of two ways: either to treat it with disdain or contempt; or to try and "improve" upon it, adapting it to "circumstances" which are more in keeping with

personal likes or wants or desires or ambitions. In other words, a pious transformation of the "way of the Lord" into a form of humanism. A fatal exercise in futility.

Civilisation upon earth is now sinking more deeply and more rapidly into Noahic darkness and depravity.

Are forces within the Ecclesial world to be permitted to "adapt" the "way of the Lord" to fit the "circumstances" of the modern world?

If the answer to this question is to be in the affirmative, all will be lost — apart from the continued faithfulness of individuals.

Stand For "The Way of the Lord"

The trend which is now swiftly accelerating to bring modern civilisation to irretrievable disaster must be firmly withstood within the Brotherhood of Christ. Anything less than this will prove to be worthless, vain and catastrophic.

Attempts to weaken the Pioneering stand towards the Truth must be opposed. The Truth must be maintained in its pristine purity, to the glory of God and for the eternal salvation of His people.

However, to support a stand for "the way of the Lord" as was so vigorously endorsed by such as Bro. Thomas and Bro. Roberts, necessitates that brethren and sisters of Christ become fully conversant with that "way". This requires earnest and prayerful study of the word, to determine right from wrong, so that attempts to "corrupt" the "way" can be clearly recognised for what they are.

To this end, apart only from

God's inspired word, *Elpis Israel* still remains the most lucid and valuable guide we can hope to possess in the field of latter-day uninspired writings. It is a monumental tragedy that *Elpis Israel* has become so sadly ignored in some areas within our Community — whilst others openly sneer at, and reject, the writings of Bro. Thomas. Attempts to weaken and undermine the beliefs and standards which characterised our Community from the days

when the name "Christadelphian" first came into useage must not be permitted to drown "the way of the Lord" in a sea of theological philosophy and humanistic humbug.

Now is the time when we must show ourselves faithful and true to "the way of the Lord". This can be achieved "if only we retain the courage and confidence, inspired by our hope, unshaken to the end...." (Heb. 3:6, T.C.N.T.).

J. Ullman (Perth).

Understanding and Response

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2).

Yahweh's scheme of human redemption involves a bringing together in perfect harmony of fallen man and his great Creator in a unity once enjoyed but since marred through man's disobedience and continued insubordination to Divine law.

For this purpose we are told God was in Christ reconciling the world unto Himself (2 Cor. 5:19). The great object was the taking out from among the nations of a people for His Name. This involved man becoming conformable to God's requirements and being transformed to the image of His Son, first in character and then in nature.

As God extended His love to man in the provision of salvation through Christ, so man is required to conform to Yahweh's will, purpose, and plan in all things.

Paul declared: "I count all things but loss for the excellency of Christ Jesus my Lord".

All the powers that man boasts are as nothing compared to the hope and glory offered in Christ.

But service and devotion has to be complete and entire — with all heart, soul, strength, and mind.

Should we who seek to know His Name offer Him less?

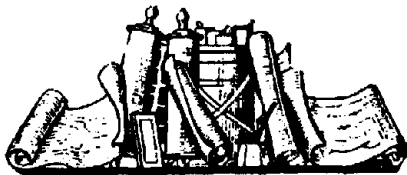
"Understandeth thou what thou readest?" Philip asked the eunuch (Acts 8).

"I will sing with the understanding", declared Paul. "They gave the sense", in reading the Word, records Nehemiah. How important is understanding that we may know what to do, and teach others.

A great responsibility for us but also a great privilege that Yahweh should use us (who, as Abraham said, are but dust and ashes) to be witnesses of His word, His truth, His righteousness, as brothers and sisters of His glorious Son, the heir of all things. God did not put anything in His word that cannot be understood by mortals even though some things are "hard to be understood, which the unlearned and unstable wrest, or misapply, to their own destruction".

He that hath My word, saith Yahweh through Jeremiah, let him speak My word faithfully. That involves real effort on our part *to understand and respond*. When God speaks, we must do Him the honour to hearken and apply. Those who despise the commandment will be destroyed. Strong words but true!

A.F.M. (NZ).



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Question on Resurrection

"Why does the law, the five books of Moses, with all enactments and legislations barely speak of the resurrection and an after life in the Kingdom of Deity? I can find no satisfactory answer to this problem, though I know the Prophets and the rest of the scriptures speak amply on this point. If there are scriptures in Moses' first five books I would like to know them" — P.G. (WA).

(The five books of Moses refer extensively to the future purpose of Yahweh. For example, the restoration of Israel and establishment of the Kingdom of God is clearly predicted in Deut. 30 and elsewhere. As to the Resurrection, the promise of Gen. 3:15 takes in the time when the "seed of the serpent" (sin and death) will be destroyed; the promise to Abraham that the land would be his and his seed for an everlasting possession (Gen. 13:14-15) demands the resurrection. Christ himself pointed out that the proclamation of the Divine Name at the Bush and the statement of the angel at that time directly referred to the resurrection (see Luke 20:36-38); the statement to Moses that "all the earth shall be filled with the glory of Yahweh" (Num. 14:21) necessarily requires

the resurrection; the promise to him of one who would come "like unto him" to whom the people will listen, implies the resurrection of Christ (Acts 3:20-23). A careful review of Moses' five books will reveal that the very basis of their teaching relates to the future intentions of Yahweh to establish His government upon the earth. Perhaps the suggestions above may assist you to search this out — Ed.).

Story of the Bible

"I have enclosed some money for Logos and Expositor, and the rest you use as it pleases you. I appreciate both magazines and gain a lot from them. Particularly I am looking forward to the second volume of *Story of the Bible*, and will be ordering copies as soon as it is ready" — H.B. (Canada).

(Your constant encouragement, and material support are greatly appreciated. It stimulates us in the work of the Truth, and helps us to extend it wherever we can. You will be pleased to learn that Volume 2 of "Story of the Bible" is in the hands of the binders, and we are currently preparing Volume 3 — Ed.).

The Autumn of Life

"I have enclosed a remittance for your

Magazine and for Youth Aliyah. I divide my money up in that way as well as to the Ecclesia. I am nearly 79 and have been a widow for 38 years. May Yahweh bless you in the work of the Truth in which you are engaged, granting you health and courage" — E.L. (Canada).

(Your short note appealed to me greatly; I found it most encouraging. As we reach the Autumn of life, we look forward to its Springtime as well, when the Lord will be here, and the frailties of the present will be swallowed up by immortal vigour. Your period of widowhood is quite significant. Israel was 38 years in the wilderness, and then the new generation entered the land (Deut. 2:14). We trust that your widowhood may soon terminate in the marriage of the Lamb (Rev. 19:7). Meanwhile, whilst Yahweh Ropheka can grant us health, the manifestation of courage is something we must develop — Ed.).

Expositor Delayed

"I wrote advising you that I had not received *Expositor* though we had paid our subscription; but shortly after mailing my letter, the latest copy arrived. I am missing one back number, however, and hope you can replace

it. I would also like to obtain a volume of *Expositor* on Genesis when available" — T.O. (USA).

(Unlike "Logos", "Expositor" is sent surface mail which means about 3 months or more elapse before you receive it. We regret this, and will see if we can improve on delivery. We have sent the number you require; and when Genesis is reprinted as a volume will advertise its availability — Ed.).

Halley's Comet

"Bro. Snow's article on Halley's Comet, that 'blazing star' shows again that our heavenly Father rules in the literal heavens as well as the political and ecclesiastical.

"The blending of the literal and the metaphorical is a characteristic of the Spirit's language enabling Bible students to confirm the Truth.

"Yes, the heavens do declare the glory of God and day to day uttereth speech and night to night sheweth knowledge. There is no speech nor language where their voice is not heard. In them He has set a tabernacle for the Sun (Psa. 19).

"The comet appears every 76 years, which is 4 × 19. The number 19 is the 9th indivisible number and speaks of divine judgment. It was in the 19th year of Nebuchadnezzar that the Temple was burned. The number 4 represents the Deity's creative works. We can therefore expect to see 4 major judgments from this year until it reappears in the year 2061.

"After it appeared in 1910 there occurred the Great Depression in 1929.

Then 19 years later in 1948 Israel became a nation. In 1967 we saw Jerusalem back in the hands of the Jews. This year we have already seen the U.S. space program halted giving the Russians the opportunity to dominate in part of the heavens. A fulfilment of Isaiah 14:14 will now take place. Of course we, the children of God should not be dismayed at the signs in heaven; on the contrary we should rejoice knowing that all things are under the control of our omnipotent Father. After all, who can cause a comet to blaze through the heavens to herald coming judgments? Only the First Cause! Let us then obey our Lord's commandment set forth in Luke 21:28 because He is standing at the door" — M.W. (NSW).

(We draw attention again to our footnote to Bro. Snow's interesting article. Certainly the heavenly bodies are established "for signs and for seasons" (Gen. 1:4). Those seasons, however, relate to summer, autumn, winter and spring; whilst the "signs" are illustrated by the "feasts of Yahweh" which were governed by time. Those feasts foreshadowed the future purposes of Yahweh, and therefore have relevance to these times. We know "not the day nor the hour" but do not cease to pray for the Lord's coming. We need to be enthusiastically watching and waiting for that glorious event — Ed.).

Letter From Israel

"I hope this will find you well and happy in the service of the Almighty.

"The news these days,

as usual, is troubled. An escalation of tension between Israel and Syrian forces in Lebanon is one recent development that has many very worried. Israel shot down two Syrian planes and Syria retaliated by deploying ground-to-air missiles in threatening positions inside Lebanon and along its borders. Syria has since removed some of these batteries, but the most important ones remain. Israel has said that it will take action sooner or later, if the missiles are not pulled out; and the Soviet Union has warned that if Israel does, it will come to the aid of Syria, in accordance with their mutual defence pact. With both Syria and Israel involved in Lebanon, and with the continual fighting between the warring factions there, the situation is explosive, to say the least.

"Syria has long been poised for another war with Israel and, with Russia involved as it is, there is no way of telling where it will lead, except by pointing to Ezekiel 38 and 39. We have in the Bible a 'sure word of prophecy' and it is very evident that the fulfilment of these end-time prophecies is imminent, and that the time is almost here when the Soviet Union and its allies will come against Israel in battle.

"A true Christian cannot welcome war; and, indeed, living in this city, with most of my immediate family here, a Moscow-Jerusalem conflict is the last thing I would wish for. But the Almighty has an infinite plan for all, and even though He Himself does not want to see anyone perish (2 Peter 3:9),

even in the midst of wars and other evils, He can fulfil His plan, and in the end make it all come out right. God knew that Communist Russia and various Islamic countries would be moved to come against His land and people. He let the prophets know about it so that they could warn the people of our day and assure us of God's protection, even in the face of such staggering odds. He also let the prophets know about such significant future events so that when they come to pass, the world would know that His word is true. 'Thus will I magnify Myself; and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord' (Ezek. 38:23).

"Israel's economic situation seems to have stabilized, at least for the present, which is good, and the government has so far been doing a good job of preventing the kind of spiraling inflation we had just a short time ago. Other local news is not as good. There has been more trouble between Jews and Arabs, with trouble on the Temple Mount over the question of whether Jews should be allowed to pray there (at present, while Jews can visit the Temple Mount, they are not allowed to conduct organized prayers there, as this would be offensive to the Moslems, who have two important mosques there) — G.F. (Israel).

(The amazing witness of Israel continues to excite all who understand the purpose of Yahweh with that remarkable nation. But whilst we deplore

antagonism and war, we realise that apart from those evils, Yahweh's purpose will not be brought to consummation. We match our desires with the prayer of Joel: "Thither (to Armageddon) cause Thy mighty ones to come down, O Yahweh" (Joel 3:11). Those "mighty ones" comprise the saints in glory. The fulfilment of Joel's prayer, therefore, requires the return of the Lord, the resurrection, and the glorification of the just before the battle of Armageddon. It is exciting, therefore, to recognise that trouble in Yahweh's Land anticipates the coming of Christ and ultimate peace — Ed.)

Brethren in the Soviet?

"Are there any brethren and sisters in the Soviet Union? If so, would you be able to forward books to them through the mail? I have heard that there is a lot of injustice going on within the Soviet. Are any of the brethren having to meet in secret for worship? Is there any way in which Brethren in the States could send help to their Brethren in the Soviet? It is our duty to help those of our number who are in need" — A.T. (USA).

(As far as we know there are no brethren in the Soviet Union. In the 1960s there were two or three in East Germany, and we met some when we visited Berlin some years ago; but our understanding is that there remain none there today. Before the war, there was a handful of brethren in the Soviet, and Logos was permitted there in those days until the outbreak of war brought such a service to an end. Nothing was heard

of them after the war, and attempts to communicate with them by correspondence failed. We know nothing of Christadelphians in the Soviet since the conclusion of World War II. We hope to make contact with those we knew 50 years ago in the Age to come — Ed.)

The Wood of Life

"In reading J. Ullman's comments on "The Tree of Life" (Logos Vol. 52 No. 4, Jan. 1986) I noticed something which I have never seen before. He brought out how Gen. 2:9 may literally be rendered "... a tree of the lives". Yet when we look at Rev. 22:14 we have "... the wood of the life". The interesting points that I saw were:

"1. We commence with a singular "tree" which bears characteristics to be manifested in "the lives" (plural) of individuals in their walk in the way of Truth.

"2. We conclude with "the wood" ('trees' Plural) of "the life" (singular). The Redeemed, immortalised saints (the wood or trees) bearing "the life" (singular) — an immortal nature identical to that of Yahweh, revealed in Christ, first, "now" in the redeemed; there being only a singular immortal nature. What a lovely example of God Manifestation! The Bible opens and closes on this note which is so essential to a correct understanding of the Truth.

"One thinks of Moses who was given these words in Gen. 2:9 and then later he asked 'When

I come to the children of Israel they shall say unto them?" Only to have revealed to him what he was *already* told in Gen. 2:9 by being given the 'Yahweh Name', 'I will be Who I will be', whereupon Moses repeats to Israel 'He will be (Yahweh) has sent me'. Surely Moses, one who 'spake with God face to face as a man speaketh to his friend' would have seen this wonderful Truth. It is no wonder he persevered with Israel when Yahweh would have destroyed them, and when they waned in their wilderness journey.

"The last point, then, concerns our ecclesial era. It is alarming to note the growing number of brethren and sisters who do not have a sound understanding of the Yahweh Name. (I would suggest a good reading of *Phanerosis* with Bible at hand). This point, which is infiltrating ever more into the ecclesias, must surely rob us of a vital point of Truth — the understanding of God Manifestation, without which we can only slide into the mire of the blind theological church world around us. The result is evident: when we lose sight of the truth and depth of God manifestation, our zeal for the Truth grows weak; our efforts to help each other to bear our 'high calling' to be 'Kings and Priests', 'undefiled' by the world, tends to vanish. What more appropriate time, then to 'watch' and to have diligence in preparing for our Lord's imminent appearing. 'Not forsaking the gathering of ourselves' which includes more than the weekly

Bible class and Memorial Meeting. Likewise, it is useless to go visiting brethren and sisters if we talk about the world or watch T.V. etc. How often do we see brethren and sisters carrying their Bibles when they visit each other? Sadly, now, it is extremely rare — unless it is to an ecclesial function.

"Let us, therefore, strive to be one of the "trees of the life" and have life in us, and to carry our Bible close to our hearts, in our arms wherever we go, so that, if we get asked questions, we need never say that we have left our Bible at home; or use it as an excuse for not doing the readings together. For only then can we be like Moses in our attitude, and 'strengthen the things which remain' and so 'overcome' the decline which erodes our knowledge and practice of Truth" — W.R. (Sth. Africa).

(As Bro. Thomas remarks in "*Phanerosis*", a distinct loss is experienced when the Divine Name is not understood nor appreciated. The whole purpose of the Creator is condensed into its wonderful meaning. In this country the Divine Name is quite commonly used in Ecclesias. Its importance is emphasised by the Lord's prayer: "This is life eternal to know Thee, the only true God . . ." His name and titles are given that we might develop a more intimate understanding of His person, character, purpose and our relationship to Him. When Moses told Pharaoh that Yahweh declared: "Let My people go, that they may hold a feast

unto Me in the wilderness," he irreverently answered: "Who is Yahweh?" *Flesh does not like to acknowledge the Divine name, because it implies the need to build its characteristics into the lives of those who do so, having responded to the invitation to come out of the Gentiles "a people for His name" — Acts 15:14. If we form part of that people, we surely should know something of our Father's Name which we are expected to "hallow", and which Christ has promised to name upon those who "overcome" — Rev. 3:12. Finally, we are surprised at your comment that on visiting the homes of Christadelphians, many do not bring their Bibles with them. That would not be the case locally. The Daily Readings often form the basis for the evening's entertainment — Ed.).*

Logos to Nigeria

"Your work of sending the Truth throughout the world is appreciated. We rejoice to receive *Logos* without charge, but because it is sent surface mail there is a long delay — much greater than you or I would expect. But I enjoy and welcome the opportunity of being a member of your reader-family. Though not wealthy I manage to feed my family. Yet I am eager to learn about God's word. Could you send me books that will assist me to grow in knowledge?" — L.D. (Nigeria).

(If you Please advise us what books you already have, we will try and supplement them. If you have a copy of "*Elpis Israel*" we will forward you tapes that may assist you in the better understanding of that outstanding exposition — Ed.).

In Darkness Gross?

“Who is among you that feareth Yahweh, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Yahweh, and stay upon his God” (Isaiah 50:10).

The world is lost in darkness gross,
The Judgment Day draws near.
The Leader of the Heavenly Host
Will imminently appear.

In darkness gross? It cannot be
That *we* are caught therein!
Can others now our strong light see —
Or are *we* lost in sin?

A radiant and a shining light
Fed constantly each day,
Our pathway must illumine bright,
With power in every ray.

He shall come forth with lightning bold,
Dispelling darkness deep.
But only those His love behold
Who now His glory keep.

They'll shine as stars in splendour great,
Through wisdom evermore,
To everlasting life relate
Who now that brightness store.

In darkness gross? It *must* not be,
For signs there are most plain
In sun and moon and stars are seen
That *soon* He comes again.
E.S. (Vic.)

1. Set Sound Goals In Life

Remember there is no higher calling than Christ's. Apart from it, all other pursuits will at length lead to death and oblivion. Resolve to do all you can to "strengthen the things that remain, that are ready to die" (Rev. 2:2).

The Choice

Life is a serious business in which opportunities often do not come twice. Those who are called of God and privileged to know His purpose have great responsibilities. Often this calling and its privileges come early in life when many other options exist and when the appeal of the world's prizes appear attractive and tangible. It is then, in youth, that the critical decision to serve Christ must be made. The world's youth is engrossed in its new found liberties and virtually no restraints exist. Consequently "the flesh" is allowed to dictate the way. Our young people need to soberly weigh the consequences of service to the World with the real rewards of service to Christ. There is no middle course: either we join the multitude in the broad way leading to destruction; or we travel along the straight and narrow way with comparatively few for company, but at the end an abundant entrance into the Kingdom.

So early in life a decision must be made. If it is to test out the Broadway that leads to destruction, it will be found almost impossible to withdraw. Do we want to find ourselves on the

scrap heap of humanity, rejected by Our Maker because we made the foolish decision to follow the world? Or do we want to be with that glorious multitude of the redeemed who will stand on Mount Zion with the Lamb (Rev. 14:1-4)? Young people need to make the decision that Moses did:

"By faith Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:25-26).

In many ways Moses' choice was more difficult. He had to oppose the greatest ruling hierarchy of the day and take his life in his own hands. He was in line for a glorious career in which nothing on earth would have been held back from him. But Moses had regard for the future. He had a conviction that the God of his fathers was the true and living God, and that He would certainly honour in His time the promises made to the fathers of the nation of Israel. He wanted to be associated therefore with their descendants and that eternal inheritance. He "had respect unto the recompense of the reward" and these facts predominated his decision. The wisdom of

his choice will shortly be revealed when the Lord will give him the "recompense of the reward" that he "respected" and wanted.

God's purpose with the earth is clear, but young people need to develop their understanding of it, and so create a desire to be associated with it. In that regard the world has made fatal mistakes. It has substituted the blind forces of chance (in the theory of evolution) for the Creator in a vain endeavour to explain man's existence on this earth, and the wonders of nature everywhere apparent. The eye of faith perceives in every living thing the evidence of the Creator and His unsearchable wisdom, and humbly seeks to learn His will. The Word of God alone provides the clear outline of this purpose — to fill the earth with His glory as the waters cover the sea (Num. 14:21). It provides us with the details of how we might participate. Avidly we should seek our Maker in this way. "Blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matt. 5:6). Only those who have this motivation will succeed. Salvation will not be bestowed upon the half-hearted. We must ask, seek and knock if we would attain (Matt. 7:7-8).

Drifters

One of the problems besetting the world's youth is its lack of goals and vision. Many have no objectives and purposes. They are bored with life and seek relief in crime or even suicide. The world has little to offer, and seeks a form of escapism in hedonism and flesh gratification. Man's

natural state is described by the Psalmist:

"Every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" (Psa. 39:5-6).

Our young people must set very clearcut goals. The way to attain these is plainly defined. Indeed the Truth presents a challenge, but ever bearing in mind that we are doing the will of the Almighty provides great consolation and satisfaction. We have powerful motives for standing aside from the world, for purifying our lives so we might be prepared for the change to immortality when the Lord comes. But we will not obtain the prize without faith in God and His promises. Faith gives us the fuel for victory: without which it is "impossible to please God" (Heb. 11:6; 1 John 5:4).

Decisions For Youth

In the days of our youth are laid the foundations for life and indeed for eternity. We can only be young once. It is a unique time of life and we need to be aware of its importance: its 'privileges' as well as its pitfalls. Our minds in many ways are like a clean sheet, ready and able to receive impressions. With age comes a fixation of mind and often there is an inability to be flexible and therefore malleable. For this reason it is critical for young Christadelphians to bring their minds under the best influences possible: the daily reading of the Word, the mid-week Bible study classes, Sunday school lessons, personal reading etc. It has been rightly said that

the mind is insensibly influenced by the stream of thoughts that are permitted to pass through it. In an age where the world is making the strongest possible challenge (through magazines, television, radio etc), our young people need to be on their guard and be careful to recognise the dangers. Paul exhorted Timothy along these lines.

“Give attendance to reading, to exhortation, to doctrine . . . Meditate on these things; give thyself wholly to them; that thy profiting may appear to all” (1 Tim. 4:14-15).

Discovering the Truth in early years has great advantages in other ways also. Normally, youth does not have to contend with the physical impediments which limit those who are older in their service of the Lord Jesus. It is not uncommon for those who are infirm through age to express the desire for strength to serve more effectively, or to regret that they had not fully utilized the opportunities of former years.

When young, we are able to plot the course of our lives in a way which will enable more effective service. The big decisions of life have yet to be taken: what employment we might take up, whom we might marry etc. These can and should be taken with service to Christ well in mind. Moreover there is less likelihood that bad habits — drinking,

smoking, worldly interests etc. will have taken hold, so limiting what one might do for Christ. Friendships also are made in youth and if we are wise we shall make our friends within the Christadelphian Youth Circle — to do otherwise is disastrous. “Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God” (Jas. 4:4). Friends are those with whom we have close mental affinity. If we are cultivating the mind of the Spirit, the mind of Christ, we will find it impossible to “be close to” anyone in the world. Friends mean so much to us when we are young; we wish for nothing more than to be with our friends. Therefore let us choose our friends wisely and make sure they come from those who love those things relating to the Father, His Son and His glorious purpose. Remember, too, that the greatest friend we can ever have is the one who said: “Ye are my friends, if you do whatsoever I command you” (Jn. 15:14).

Whilst there are indisputable advantages in serving Christ in the “days of our youth”, there are also dangers to beware of. However the listing of some of these we will leave for another article.

J. Luke (Cumberland)

“The despised Bible, which perverted people call a dead letter, is a golden cistern. Daily companionship therewith, in diligent, methodical and attentive reading thereof, and continual meditation on its many and wonderful unfoldings, will gender and nourish the fruits of the Spirit, and cause a gradual but certain growing up into Christ our Living Head. It will bring about in us a like-mindedness to him, renewing the spirit of our mind and strengthening the image of the new man, which has been formed within us by the truth” — R.R. (*Seasons of Comfort*).

"Where There Is No Vision The People Perish"

Puepile Platitudes of Peace

1986 has been reserved by men of the flesh as the international year of peace and security. To date it has proved to be a year of anarchy and violence with the western world wasting its finances in the most childish platitudes for peace that provide no substance in fact. Peace will never come in the absence of purity of worship (James 3:17-18). It requires the outpouring of Divine judgments to produce the righteousness which is the necessary precursor of true peace (Isa. 26:9-10; 32:17). Meanwhile, on the basis of holiness we need to ensure our peace with God (John 14:27).



The Vanity Of Human Power

Present day politics is based upon the power and pride of man, both of which will be suppressed when "The Kingdoms of this world become the Kingdom of our Lord and of his Christ and he shall reign for ever and ever" (Rev. 11:15).

According to the *Mind Alive Encyclopedia* the word "political" is derived from the Greek and means *pertaining to the 'polis'*; that is a town; for the

Greeks originally saw human organisation revolving around individual townships. Webster's Dictionary adds "of or concerned with government".

Significantly, it was Cain who built the first township (Gen. 4:17), and commenced the political activity of the seed of the serpent. This culminated in the co-operative attempt of men to "build a city and a tower" to make themselves "a name" (Gen. 11:4); the end result of which was

the city of Babylon, the foundation of the political system of man upon the earth (Gen. 10:10; Dan. 2:37-38).

In view of the above, the words of author J. Murray-Brown in his book, *Portraits of Power* are significant. He wrote:

“Power, like nature, abhors a vacuum. Remove one source of power and a different one will immediately present itself. Cut off one hated head, and many others still more hateful will instantly spring up in its place. The greater the power structure, the more dreadful repercussions of its fall. Like the fearful image in Nebuchadnezzar’s dream, after the gold came the silver, and after the silver, the brass and the iron. Or as William Blake put it:

The hand of Vengeance found the bed

*To which the Purple Tyrant fled;
The iron hand crush’d the Tyrant’s head*

And became a Tyrant in his stead.

“Power, in this sense, means political power; the power of rulers. Kings and queens, presidents and politicians, pontiffs and mullahs, generals and general secretaries, the power of the assembly and the power of the mob. It is what Pascal called ‘carnal greatness’, the power that is recognised with the eyes, as distinct from the power of the intellect or the power of the spirit. The greatness of geniuses and the greatness of saints belong to different orders of power from the greatness of kings, rich men, captains’.”

Significantly, Murray-Brown illustrates his comments on human politics and power with a reference from a scriptural prophecy the subject of which symbolizes the origin of human politics.

Prophecy reveals that a succession of world empires would ultimately

result in a confederation of nations in the “latter-days” which will oppose Yahweh’s intention to establish His kingdom upon the earth. However Daniel declares:

“And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (see Dan. 2:28,44).

It can be seen from Daniel’s declaration that God has predetermined a limit to man’s dominion of the earth as we know it today. Moses was told that “all the earth is to be filled with the glory of Yahweh” (Num. 14:21). In contrast to this, man has filled it with violence and evil on such a scale as never seen before.

Bro. Thomas, in *Elpis Israel* wrote:

“Such is the being that claims the independent sovereignty of the globe. He has founded dominions, principalities, and powers; he has built great cities, and vaunted himself in the works of his hands, saying, ‘Are not these by the might of my power, and for the honour of my majesty?’ He repudiates all lordship over him, and claims the inalienable and inherent right of self-government, and of establishing whatever civil and ecclesiastical institutions are best suited to his sensuality and caprice. Hence, at successive periods, the earth has become the arena of fierce and pandemoniac conflicts; its tragedies have baptised its soil in blood, and the mingled cries of the oppressor and the victim have ascended to the throne of the Most High” (pp. 1-2).

Human Rights The Basis of Fleshly Rule

Sadly, despite modern technological advancements and

an "increase in knowledge" mankind, under the rule of flesh, can hope for little change from that of the present. Whilst peace is on all men's lips they demand it on their own terms. They want no interference to their wantonness, no limitations of their desires. An example is illustrated by the American Declaration of Independence written in 1776. A portion of which states,

"When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long

train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security".

Hailed as one of the most significant documents of modern political history by many philosophers, its definitions of what constitute "Life and Liberty and the pursuit of Happiness" fails to satisfy many of earth's inhabitants such as the Eastern Communist bloc of nations. These feel at liberty to pursue political and military courses "as to them shall seem most likely to affect their Safety and Happiness" albeit on *their* terms.

And therein lies the stumbling stone of peaceful government and politics today. Unenlightened by the Word of God they can but utter their "vain imaginations" (Psa. 2:1) which Paul declares "is enmity against God" (Rom. 8:7). And so Isaiah states: "There is no peace, saith my God, to the wicked" (57:2).

In view of this, questions posed by Bro. Thomas in *Elpis Israel* are appropriate. He asks:

"What shall we say to these things? Is the world as we behold it a finality? Are generations of men, rebellious against God, and destroyers of the earth, to occupy it successively through an endless series of ages? Are men to repeat the history of the past for ever? Is the earth always to be cursed, and sin and death to reign victorious? Who can answer these inquiries? If we survey the starry canopy, thence no sign or voice is given expressive of the truth. They declare the eternal power and divinity of their Creator, but they speak not of the destiny of the earth or of man upon it. If we question the mountains and hills, the plains and valleys, the rivers, seas, and oceans of

the earth, and demand their origin, why they were produced, to what end they were created; their rocks, their strata, their fossils, or deposits, afford us no response. Turn we to man and ask him, 'Whence comest thou, and what is thy destiny? Whence all the evil of thy nature, why art thou mortal, who made thee, who involved thee in the wide-spread ruin and calamity on every side?'

The Veil Over Nations

Man, of course, can provide no satisfactory answers, the results of his ignorance being everywhere evident. No man or group of men have the wisdom or the ability to establish and maintain a government that can guarantee "Life, Liberty and Happiness" in this mortal epoch.

Present day events witness to this. The U.N. organization declared 1986 to be the international Year of Peace, yet in every corner of the globe armed conflicts, political unrest and terrorism abound. In fact the recent Libyan crisis startled the world with the possibility that it would erupt into Armageddon.

However, those who constitute "the saints of the most High, whose Kingdom is an everlasting Kingdom" (Dan. 7:27) look to the time of the institution of a "new Government" in contrast to that mentioned in the American constitution. This will be "the new heavens and the new earth" in which will dwell righteousness, spoken of by Isaiah the prophet (65:17) over which the Lord Jesus Christ the "king shall reign and

prosper, and shall execute judgment and justice in the earth" (Jer. 23:5).

We therefore are blessed above all peoples of the earth. Instead of fearing those things which are taking place upon the earth we can rejoice because they herald the coming of a better day and our "redemption" (Luke 21:28).

In *Eureka* Brother Thomas wrote:

"What has thus befallen the kingdom of Israel is a striking illustration of what awaits the kingdoms of all the nations of the earth when they come to be shaken by the great earthquake of the seventh vial in 'the great and terrible day of Yahweh'. 'I will shake the heavens and the earth;' and now behold the consequences of it in the following words: 'and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those who ride in them; and the horses and their riders shall come down, every one by the sword of his fellow'. This is a decree against Gog, the Two-Horned Beast, the False Prophet, and the Ten Horns, with all their armies. Into their heaven the vial is to be poured, and its effect will be to shake them and their nations so terribly that there will be no more left of their dynasties, governments, and institutions in church and state, than there now is of Israel's in the land".

WJM

The man in Christ may be ignorant of the technicalities of human knowledge; but he possesses a knowledge of far more value in knowing God, and having a place in His love, for this is the ultimate source of all knowledge and power.

R.A.

Marriage In The Lord

The substance of an address delivered at a wedding reception. The reading chosen was Genesis 24:34-67: the search for a bride for Isaac.

The Benefits of Sound Marriage

As one grows older, having for many years enjoyed the privilege of a happy, harmonious marriage, one looks around with dismay at what is happening to the institution of marriage — especially in the world; but also, to our shame, within the Divine family itself.

So it is with joy and satisfaction that we can be present at the marriage of this young couple; confident as we are that it will have a happy outcome, as between themselves, and with their God. It will be stable, and spiritually beneficial to them both.

For we know them — their family life, their ecclesial life, their characters. They both come from parents who were dedicated to the service of “the Truth”. They have restricted their social activities to spiritually sound groups of young people, and have been amenable to the advice and guidance of their elders. In that atmosphere they became attracted to each other — an attraction which in time developed into love. Now, for some years they have bound themselves to a chaste commitment to each other, at the same time growing in “grace and in the

knowledge of the Lord”. They will together overcome and profit from the trials of life that inevitably await them.

Having thus heard me expounding and lauding the virtues of a long-term association and courtship, it will now come as a surprise to hear me talk about a marriage that resulted from a “whirlwind” courtship — an “arranged” marriage — that yet turned out to be a happy one! But in the story of this marriage there are a great many lessons for all of us to learn. And it is not so much the marriage itself, but the people involved, who will interest us. They are an inspiration for all who study them.

It is the marriage of Isaac and Rebekah, as recorded in this 24th of Genesis.

The Prospective Groom

First, there is Isaac, the bridegroom. His name means “laughter” — in the sense of the joy his birth engendered in his parents. Isaac was a dutiful, spiritually-minded young man, who had grown up in a home environment where the mind of Yahweh was the dominant theme and rule of life. As such, he had been subjected to the “nurture and admonition (RSV ‘discipline and

instruction') of the Lord". He was conscious of the Divine promises made to his father; and we may be sure he meditated upon them consistently. This surely was in his mind as he "went out to meditate in the field at eventide". (The word rendered "meditate" is *siyach* in the Hebrew, and it means to ponder, to muse, to pray — as in the AV mg.). It is an example followed later by the Psalmist (see Psalm 119:15,23,48,78,148); and by Jesus, of whom Isaac was a type (see Luke 6:12; Mark 1:35). It is an example of great importance that we also should follow — to find time for quiet, personal meditation upon those things to which we have become attached, in God's mercy (see 1 Tim. 4:15 — "meditate on these things; give thyself wholly to them; that thy profiting may appear in all things" — AV mg.).

With these Promises in his mind, it is beyond question that Isaac pondered and prayed concerning the mission of Abraham's servant on his behalf in far-away Haran.

The Intermediary

Who was this faithful servant? It cannot be proven but it does seem almost certain that he was the same Eliezer referred to in Gen. 15:2-3. This man was "of Damascus", a Syrian, and as his name means *El is my help*, he probably had been re-named by Abraham. He was Abraham's adopted son, in the days before Ishmael was born — "steward" in v. 2 is from *ben meshech* and is understood correctly as "son of possession, or acquisition"; and "one born in my house" in v. 3 is

from *ben bayith* meaning "son of my house". With the birth of a natural son of Abraham from a concubine, Eliezer's inheritance hopes faded; and they disappeared entirely with the birth of Isaac as the son of Abraham and his full wife Sarah.

Many men in Eliezer's position would have re-acted resentfully to the loss of such an inheritance; but if we are correct in believing that it was this man who was entrusted with the finding of a wife for Isaac, it speaks volumes for his character that he seems to have had no such reaction.

Eliezer or not (and we shall continue to use his name), the "elder" servant (Gen. 24:1) despatched by Abraham on this mission was a God-fearing, trustful, faithful man. He "ruled over all that Abraham had"; he took with him a great wealth — 10 camels, gold, silver, apparel, precious stones. He journeyed some 400 miles to Haran, and on his arrival he committed his cause to God (Gen. 24:12-14). And as is the case with all prayers of faith, his prayer was answered. Not always do we see such a positive, immediate response to our prayers, but we may rest secure in the knowledge that they are heard, and if acceptable, they are answered.

The Prospective Bride

Along came Rebekah — young, beautiful (v. 16); active, strong, friendly, obliging, respectful, chaste, industrious. All this we learn of her in a few words of Scripture. Her name means *a noose* — such as used to capture animals. She certainly captivated Eliezer, and later on Isaac.

This young girl gave the man to drink and those who were with him. Then she "hasted" and with a pitcher from a well drew water for 10 thirsty camels — 300 litres or so. No wonder Eliezer marvelled at her!

Eliezer questioned her; how overjoyed he must have been to hear her answer — she was Abraham's brother's granddaughter! No wonder that he "bowed his head and worshipped Yahweh" (v. 26).

So he told his story and his mission to Rebekah's father and brother. How her ears must have burned as she helped prepare food, and listened in to what he said! Soon she would realise, her heart pumping, her mind in a whirl with conflicting emotions — excitement, fear, expectation — that the object of their discussion was she herself!

At last came the moment of decision. Her father and her brother had given her away (vv. 50-51). But what of her own feelings in the matter? She had heard Eliezer speaking of the virtues of Abraham and Isaac, but she did not know them — and where was this land of Canaan so far away? Yet she was called upon to decide — "Wilt thou go with this man?" Unhesitatingly she replied — "I will go".

Type And Antitype

It is a decision many of us have had to make in our early years. Shall we settle for the comforts of the world we live in (remember that Rebekah lived in comfortable circumstances in an established and obviously large home); or shall we answer the call to undertake a journey to meet

and "marry" one we have never met, and to sojourn in a "tent"?

So Rebekah went — an uncomfortable journey of perhaps a week or even more. How she must have questioned Eliezer on the way! And from what she heard of him she had grown to love Isaac before she even saw his person!

For all of us there has been an Eliezer — one whom *El has helped*; whether it be parents, relatives, a friend, or even a complete stranger. And we have answered the call with "I will go". Now we journey to the Land of Promise, to meet our Bridegroom. It is a journey of an antitypical 7 days for each one, and we make our diligent enquiry each day concerning him — so much so that though we have not seen him, yet we love him — "though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory", and we shall "receive the end of our faith, even the salvation of our souls" (1 Pet. 1:3-8).

The Marriage

At last the journey ended; they saw Isaac coming; modestly she alighted to greet him; gently he took her and led her to his mother's tent — she who had borne him, nourished him, tutored him; and then he married her. "And he loved her" (v. 67).

And when our journey ends, we too shall see our Bridegroom. He will come from the well Lahai-Roy — *the well of Him that liveth and seeth me* out from Kadesh — *the Sanctuary* and from Beer-Sheba — *the well of the Covenant Oath*. Gently he will take his espoused bride, settle her in the "tent" of the One who brought him into being,

nourished, tutored, comforted, sustained him. Then he will "marry" her, he will love her and seeing "of (the fruits of) the travail of his soul, he shall be satisfied" (Rev. 19:7-8; Isa. 53:11).

This truly was "a marriage made in heaven". And there are such still. For do we not read of the angels that they are "ministering spirits, sent forth to minister for them who shall be heirs of salvation"? (Heb. 1:14). And again "the righteous and the wise, and their works, are in the hand of God" (Ecclesiastes 9:1).

We may be confident that we have a marriage here today that also was "made in heaven" — their training in home and ecclesia tells us so. From today they journey onwards to meet their Bridegroom from heaven — he to provide, protect, guide; she to love, cherish, console, support. May they at journey's end meet their Lord with joy, and be joined to him in an everlasting union where happiness shall be complete, unmixed with pain, uncertainties, disappointments, or suffering of any kind. — E. Wilson.

Views On The News

Distress of Nations With Perplexity



We are nearing the end of the present dispensation. The character of that ending has been sketched for us in advance by the hand of inspiration in the Apocalypse and the Prophets. "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the corners of the earth". We see it. Not surprise, but gratitude and quickened anticipation are the results — R. R.

The Price of Peace is Eternal Vigilance

The above heading appeared on an article written by a concerned Australian, not a current affairs reporter. In 1980 he wrote words which today have even greater urgency and warning.

"For most visitors to the Sahara Desert, or to Sharjah, in the Persian Gulf (to me the hottest and most forsak-

en land on this planet), they offer nothing to man except too many sandstorms and discomfort. Yet to their natives, they are paradise. This is of course the feeling of every human when it comes to his homeland. And he is understandably always ready to protect it. Australians are no different. Our agricultural, mineral and technological wealth, has enabled this country to become one of the leading bastions in the world when it comes to resources. These and many obviously more impor-

tant reasons have caused me — as they have many others — to often contemplate what the future holds for this vast continent. Not so much in 100 or even 50 years from now, but between now and the end of the century. The question is often on my mind, as it must be on the minds of most people — just how safe is this country from attack? A threat from the Soviet Union is always a possibility, but a threat is much more likely from one of our northern neighbours. Let us reflect this, and take Indonesia for an example. Situated to our north and barely a few hundred miles from our shores, Indonesia has a population of around 120m. One need not be a futurist to expect their number to swell to 160m or 180m within the next seven or eight years, (the population in 1985 had reached 160m.). It cannot be claimed that we enjoy cordial relations with Indonesia. That Australia has no extra territorial ambitions and aims at nothing but cordial and close relations with its neighbours is only too obvious. Can we honestly say the same for Indonesia? Sheer force of their numbers, rapid development, economically and militarily, and a dictatorial government will not discourage them from finding yet another legitimate territorial claim. And this time it could be a move to the south where a whole continent abounds with resources and technology, and no more than 14m (16m 1985), people with hardly any defence, ready to be plucked like a ripe peach. Yes, the country is so unprepared it just doesn't matter. I fervently hope that the plans of President Reagan to reconstitute the military strength of the U.S. will materialise. That would assure Australia of some continued safeguard, even though we know to rely on some outside help alone is wrong because we must help ourselves first".

The writer, Mr. Clem Braha, saw the issue clearly. Christadelphians should be equally aware of the precarious position of those "that dwell carelessly in the Isles". Australia has often been captioned "a fools paradise", and indeed this rightly expresses the Australian attitude. The *Newsweek* for May 13th highlighted the explosive situation in South East

Asia and the South Pacific area when commenting on President Reagan's visit to Indonesia:

"Washington's problems are daunting. Just last week Philippine Vice-President and Foreign minister dismissed as a "token" a US offer of \$150m in new economic and military aid. Asian foreign ministers complained about trade barriers and the attack on Libya ... it is just these sought for rifts that have resulted in successes for the Soviets. Already Moscow buys rice that Thailand can't sell elsewhere, has its ships repaired in Singapore, and last year signed a fishing contract with tiny Kiribati".

Of the future expansion policies of Moscow the article declares:

"If political change equals political opportunity, then Moscow couldn't have picked a better time to begin its diplomatic push. Already Philippines President Marcos is gone, and whilst such stalwarts as Singapore's Le Kuan Yew and Indonesia's Suharto remain firm, old age will eventually catch up with them. Few of the youngsters waiting to succeed them are ready to pledge allegiance to Karl Marx and Moscow, but unlike their parents they don't have reflexive action for the West... The Soviet initiatives have sounded alarms in Washington. Some of the region's smaller nations may find the persistent Soviet offers impossible to turn down".

How true are the words of Isaiah: "And behold at eventide trouble; and before the morning he is not" (Isa. 17:14). We are living at the eventide of the divine timetable, when the Russian Gog, and "all of them that rob" Israel will be cut off. The warning to all mankind is expressed in Isa. 8:3:

"All the inhabitants of the world, and dwellers on the earth, see ye, when he (Christ) lifteth up an ensign on the mountains". Then will Yahweh take "His rest" v. 4, but before He does, "when the harvest of the earth is ripe, when the sour grape (Gog) is ripening in the flower, he (Christ) will both cut off the sprigs with pruning hooks, and take

away and cut down the branches" (v. 5).

Bro. Thomas commented regarding these verses:

"This blossom (flower) is Gog, who aims at establishing a permanent dominion over the East and West . . . His ambition blossoms forth with great promise, but he proves eventually unable to bring his schemes of conquest and dominion to perfection".

While today we witness the Soviet expansion, let the rulers of the Kremlin be warned, Isaiah over 2500 years ago prophesied that the day of his end and our judgment is at hand.

Mr. Braha declared that the price of peace is eternal vigilance. He wrote of the future of Australia and the whole world. Peace within Ecclesias, and personal peace with God is likewise dependent upon our vigilance: "Blessed is he that watcheth and keepeth his garments," declared the Lord of these times. "Sleep not as do others; let us watch (be vigilant) and be sober", counseled Paul. The signs should enliven us to such a need personally and Ecclesially.

Jewish Zealots Battle Mormons

Amid controversy and opposition, the Mormons are establishing a base in Jerusalem. On the slopes of Mt. Scopus, not far from the Hebrew University, on land which had originally been contemplated as the site of the permanent abode of Israel's Supreme Court, they have begun construction of a large complex. The building project, which was approved during the previous *Likud* government's administration, is being opposed by an angry religious element in the Government, and by various ultra-orthodox groups.

It seems blasphemous that such an anti-christ organisation should be permitted at such a site; for Mor-

monism is such, in spite of what it may claim to the contrary. It substitutes the Book of Mormon for the Bible, and perverts the foundation teaching of the Word of God. For example, it claims that the Promised Land is found in Utah, USA. It will learn the facts of the truth when the earthquake splits the Mount of Olives and swallows up the Mormon complex which is adjacent thereto. Meanwhile, the Mormons in Jerusalem have encountered much more opposition to their plans there than they have in any other capital. Recently thousands of religious Jews gathered at the Western Wall on *Tish B'Ab* which marks the destruction of the Temple, and is the saddest day in the Jewish calendar), to mourn the construction of the Mormon missionary centre. We look forward to the coming of the Lord who will overthrow all such abominations, and establish the unifying Truth throughout the world, centred on the House of Prayer for all Nations in Jerusalem.

Ties With Egypt Improve

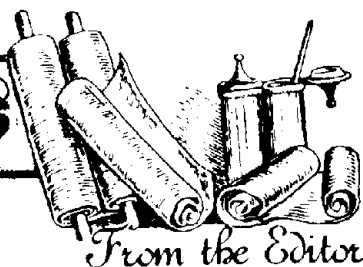
Israel's relations with Egypt are steadily improving, and Egypt recently lifted all restrictions on trade and tourism, Premier Peres recently told the Knesset Foreign Affairs and Defence Committee. Egyptian tourists in Israel, previously forbidden, are now being organised. It was hoped shortly to amicably solve the controversial Taba zone south of Eilat.

But for Israel to lean upon Egypt for help is to lean upon a broken reed. That was the case in the days of Isaiah, and remains the same today (see Isa. 30:8 mg). There is only One who will be able to effectively help Israel in the future; and that is Christ Jesus the Lord.

P.J.M. (Woodville).

LOGOS

UPHOLDING THE PURITY OF
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From the Editor

Seeking The Remnant

“At this present time also there is a remnant according to the election of grace” — Romans 11:5.

The policy of Logos is governed by two opposing principles:

1. If Christ's words be true continual decline in spiritual standards within Ecclesias is inevitable as the end approaches;
2. We must try to prevent the inevitable by stressing the urgency of the times, warning of the consequences of neglect, and pointing to what should be done at this crisis.

In confirmation of the first are the words of Christ spoken in regard to latter-day Ecclesias: “As it was in the days of Noah, of Lot, so shall it be also in the days of the Son of man” (Luke 17:26). “This know also, that in the last days perilous times shall come” (2 Tim. 3:1).

In encouragement of the second are the comforting, reassuring words of the Apostle: “We shall not all sleep, but we shall all be changed” (1 Cor. 15:51); “We which are alive and remain unto the coming of the Lord” (1 Thess. 4:15).

These words assure us that in spite of decline, there shall be some ready and waiting for the Lord at his coming. But the implications throughout the Word are that they will be in the minority: a mere remnant to be searched for and encouraged.

Logos seeks to do this. It recognises that most will ignore its appeal to the Brotherhood, and to that extent it is engaged in a losing battle; it speaks to a perpetual minority; is engaged in a sort of rearguard action, trying to keep at bay the enemy, attempting to slow the decline that the Lord declares is inevitable!

In this discouraging labour we seek the help of readers. They can play their part by insisting upon acceptable standards of doctrine and practice. Two attributes are necessary in such action: faith and courage. "Faith can gain the victory over the world" (1 John 5:4) if it is matched with courage. But what does courage require in such circumstances? One writer has stated that courage is "the ability to be able to see that things are hopeless, and yet the determination to try and make them otherwise". To maintain a work in the face of continuous discouragement demands rugged, stern resolve, and unflinching faith. It requires that those concerned clearly recognise their objectives and the ultimate result.

The prophets were given the task of seeking the remnant. They were directed to a work of reformation knowing that it would not move the nation as a whole. They saw that things in that direction were hopeless, but they refused to cease trying. They were set the task of challenging the inevitable; and in faith took up the gauntlet.

Consider the reformation of Josiah. He did all in his power to institute a change. He destroyed paganism; he broke down its idols; he restored Temple worship; he compelled obedience by law and force.

The people obeyed. They flocked to the temple; they gave themselves to its worship; they identified themselves with its principles: "The Temple, the Temple, the Temple of Yahweh are these!" they chanted (Jer. 7:4).

Was his reform a success? As a reformation it was an utter failure. Jeremiah, that prophet of tears, records that Yahweh's message of indictment was given him to proclaim "in the days of Josiah the king" that is, in the midst of the most spectacular and externally successful reformation in Judah's history. The people were warned: "Treacherous Judah hath not turned unto Me with her whole heart, *but feignedly*, saith Yahweh" (Jer. 3:10). "With their mouth they shew much love, but their heart goeth after their covetousness", declared the contemporary prophet Ezekiel (Ch. 33:31). He was given a vision that dramatically indicated the weakness of Josiah's reformation. He saw leaders of the nation in the very Temple bowing unto idols; turning their backs upon Yahweh and their faces towards the sun which they worshipped (Ezek. 8:10-16). They did not do this in fact but only in "the chambers of their imagery", that is, in mind and heart, not openly and externally. They worshipped idols secretly saying, "Yahweh

seeth us not; Yahweh hath forsaken the earth" (v. 12).

Was Josiah's reformation a failure? From that viewpoint, yes, most certainly! But in regard to discovering the remnant, it was not. When Josiah enquired of Huldah the prophetess whether the judgments of Yahweh would fall upon the nation, he was told that they would, the nation would not escape (2 Kings 12:15-18). Did that nullify the value of his labour? It did not. He redoubled his efforts of reform. With greater zealousness he went about trying to stamp out every segment of idolatry.

He did not succeed in doing so, but what he did succeed in doing was to energise a remnant to carry on the work begun. For over 25 years, Josiah held the threatened judgments of God at bay by his reformation. And during that time, the remnant was brought into being and developed. Prophets like Ezekiel and Daniel were developed; men of outstanding faith such as Shadrach, Meshach and Abednego became motivated by the power of the Word that Josiah had placed prominently before the nation; those "good figs" taken into captivity "for their good" (Jer. 24:5-6) had ripened under the influence of such men as Josiah and Jeremiah. Inspired by their action and teaching, the remnant developed in such faith and courage that they were able to recognise that things were hopeless, and yet maintain the determination to try and make them otherwise.

Thus a remnant was developed and a witness to God's way maintained to the encouragement of any with hearing ears. That is our task today. Not to create a following; not to establish an organisation that shall survive the future (no organisation will do that), but to encourage the remnant, to appeal to the minority to put its house in order and to make ready for the coming of the Lord.

These thoughts are stimulated by a letter received from overseas, penned by one who regrets that *Logos* does not have a greater impact in certain Ecclesias. He laments that there are some where the Magazine is not in widespread use, nor listed among the Magazines recommended. He believes that this fact limits the value of our witness. He professes himself discouraged as a result. We are not discouraged. *Logos* enjoys an enthusiastic and increasing, if limited, circulation in spite of its policy of clearly stating issues. Our duty, as we see it, is to discover and strengthen the remnant; much the same as the Spirit urged upon the eldership of

Sardis to "Be watchful (vigilant) and strengthen the things which remain, that are ready to die" (Rev. 3:2). We are not over ambitious as far as our circulation is concerned. We do not expect *Logos* to play a major part in any sweeping reform within Ecclesial circles. We are not ignorant of the unfortunate trends that are discernable here and there. We observe them and warn. It is to whomsoever will to respond if they desire so to do. We try to speak for the silent minority that "sigh and cry for all the abominations that be done in the midst thereof" (Ezek. 9:4). Let such a remnant heed and exert itself, and it will become as salt to the Body: both a savour and a preserver. Let that silent minority, wherever it might be, become more vocal in the sound teaching of the Word, insisting upon standards of conduct worthy of saints, seeking to defeat the prophecy of Christ relating to spiritual declension in these last days. We value the support of that minority; and try to extend ourselves to encourage it.

This number completes our fifty-second volume of *Logos*. We trust that with the blessing of Yahweh, it has provided some help in stimulating those few to whom the Lord referred when he declared: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom".

One day, that minority will be the majority. The remnant will comprise the flock in its totality. United with similar minorities throughout the ages it will help form a company so numerous as that "no man can number", joined in rejoicing before the Lord. Of that great company it is recorded: "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in His temple; and he that sitteth on the throne shall dwell among them . . . For the Lamb shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. 7:14-17).

Meanwhile, the labour remains difficult and oftentimes discouraging. It involves much effort, with often a degree of weeping and sorrow of heart, as well as a measure of joy and anticipation. For it the Psalmist predicts a consummation that we hope will shortly be realised: "Weeping may endure for a night, but joy cometh in the morning".

As we conclude the fifty-second volume of *Logos* we trust that that "morning" will soon dawn.

Thyatira: The Indifferent Ecclesia

“These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass” — symbols of discernment and judgment.

Outward Prosperity Inward Poverty

Some 48 miles east of Pergamos on the eastern bank of the Hermus river, Thyatira bustled to the sound of industry and commerce. Like Ephesus, Smyrna and Pergamos its location situated on the Roman road which linked all seven cities of Asia Minor contributed to its prosperity. Its commercial success led to the development of trade guilds, more than any other Asian city. There were guilds for wool workers, linen workers, tailors, dyers, leatherworkers, tanners and so forth. Lydia, a seller of purple, was from Thyatira (Acts 17:4), and may have been instrumental in introducing the Truth to that area. Certainly Paul's influence would have reached this far, for many who came to Ephesus heard his forthright teaching and were subsequently drawn to the Truth. Luke writes: “So that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks” (Acts 19:10).

When Christ's last message came to the Ecclesia in Thyatira, it was in an apparent thriving condition. It is commended for its love, service, faith, endurance and works. Externally, it apparently manifested all the qualities

which would appear to approve it; but internally the Spirit knew otherwise. The Ecclesia had a veneer of spirituality shown by its activity. It was noted for this as testified by the Spirit: “thy last works are more than the first” (Rev. 2:19 RV). Mere works dominated the service of its members at the expense of their love, service, faith and endurance, which gradually receded in comparison. There was an outward show of stability and activity, which only masked the condition within. It was not matched by an inward disposition and determination to maintain the standards of the Truth. In short, the Ecclesia was in danger of spiritual death!

Why was this? Because it had lost the resolve to fight for its true standards. “I have this against thee, thou *sufferest* the woman Jezebel” (Rev. 2:20 RV). The Ecclesia tolerated those in its midst who had repudiated their Ecclesial pioneers, the Apostles. They allowed a spirit of liberalism to permeate the Ecclesia that appealed to the flesh. They compromised in practice becoming intellectually “puffed up”.

Jezebel Tolerated

The character of Jezebel and the damage she caused within the Ecclesia of God is outlined in

Kings. She was vulgar, licentious, domineering and resourceful in pursuing her cause. She was a prophetess (a teacher) of Baal, a licentious religion based on the stimulation and satisfaction of the flesh.

Her spirit of liberalism was growing within the Ecclesia in Thyatira, and gaining the ascendancy. The reason for this was obvious. Those who had the Truth now lacked the will or the courage to insist that its principles be maintained. Many had tired of contention. The desire for peace at any price had undermined the endurance of the Ecclesia. Many spiritual simpletons considered that to stand up and cry out was to sow discord. Whilst the spiritual Jezebel was present the ruthless spirit of Jehu was lacking. He had declared to King Joram (Jezebel's son): "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (2 Kings 9:22). No true peace existed in Thyatira only *compromise*. This is not surprising: the environment of the city's society contributed to it. The *Wycliffe Historical Geography of Bible Lands* comments:

"No doubt the trade guilds of the city had their patron deities which all members were expected to honour. And all phases of contemporary society—music, sport, or politics — were so linked to pagan ritual that accommodation to Paganism was very tempting to those who wished to remain completely acceptable members of society".

This spirit of accommodation had penetrated the Ecclesia.

Jezebel signifies *she dwells not* and by implication *chaste*. She was anything but this, like all who tamper with the world bowing down to its idols. All such are in

Christ's message Apocalyptically described as "her children". Of them Christ warns: "I will kill her children with death" (Rev. 2:23). What sort of a death was threatened? The construction of the words in the Lord's statement obviously relates to death in the absolute sense: eternal death previously referred to as "the second death" (Rev. 2:11). How important is the warning of Christ. He declared that not only will Jezebel perish but also her progeny: those whom she has begotten through her seductions.

All such *dwell not* with Yahweh, and will not be found as part of the chaste bride at his son's manifestation in power. The Spirit of Yahweh in Christ announced:

"I am he which searcheth the reins and hearts; and will give unto everyone of you according to your works" (Rev. 2:23).

To the Jews the heart was regarded as the organ of perception and reason, whereas the reins, or kidneys relate to the emotions. Both our mind (intellect) and our "reins" (emotions) must be given unto Yahweh in a dedicated life. He does not want one without the other: our intellect without our emotion, nor mere "emotion" in the absence of a proper understanding of His word. He demands "the whole man" (Ecc. 12:13).

What the Ecclesia at Thyatira needed to remember was that Yahweh was actively engaged in searching out these qualities, and that no counterfeit Christianity parading love, faith or works, in the absence of the Word would satisfy Him. "These things saith the Son of God, who hath his eyes like unto a flame of fire" .

The Depths of Satan

We have identified this satan in expounding Rev. 2:9,13. It related to a rising apostasy from *within* Ecclesias that was adverse to Yahweh's Truth. If we fail to appreciate this we miss an important link and development within these epistles. This may blind our eyes to like developments today.

In Thyatira the Satan, though the Eldership was not of its number, constituted an important element in the Ecclesia. This is indicated by the expression "As they speak". Puffed up by their imagined importance they were confused by the "depths" of their own mysteries, knowing nothing of the "deep things of God" (1 Cor. 2:10). They had long since drifted from the spirit's teaching, and had become enthralled by their own eloquence and their supposed status. In their orations, they used "great swelling words" to adorn their theological tapestry, quoting extensively from Gentile authorities to befuddle the simple.

However, there were many still who had not bowed the knee to Baal, who were in need of encouragement and advice. Amongst these few were the Ecclesial Elders, specifically addressed in this epistle as "*unto you* I say, and unto the rest in Thyatira. . ." No additional burden was placed upon this struggling minority, but "that which ye have, hold fast till I come" (Rev. 2:25). The errorists were to make no further gains, and the Eldership was to see that they were to make no further compromises.

This is certainly an exhortation needful in these last days, as

Yahweh gives us space to repent. We may not, as Ecclesias, be able to revive the enthusiasm and steadfastness of a previous generation, but we can all "hold fast till he come". That coming is certainly near as witnessed by World events in our age. The solution to problems facing Ecclesias today will not come through the formation of Committees nor the staging of grand combined gatherings (though these have a place on occasions), but in the power of the Word. This Elijah had to learn when he was subjected to Hurricane, Earthquake, and Fire (1 Kings 19:11). What was needed then, as is needed today, is the powerful influence of the "still small voice" (1 Kings 19:12), the constant pressure of truth. The quiet influence of the word understood and manifested in a Christadelphian's life. Without faith manifested in works our efforts will prove in vain (see Rev. 2:19). We will lack that essential virility needed for proper development in the Truth. Where the Word is truly respected and genuinely applied, Jezebels will never be tolerated. Love may be long suffering but not for those who challenge or undermine its teaching. Indeed, a true Scriptural love will never shrink from the responsibility of administering rebuke, both with a view to reclaiming a brother or sister straying from Truth, or in warning against others following the bad example set. Many in the Thyatiran Ecclesia "suffered that woman Jezebel to teach", through merely tolerating her presence. In so doing they followed the bad example of Jehoshaphat. He made "affinity"

with Ahab by marriage (2 Chron. 8:1; 21:4-6). He allowed his son Jehoram to marry the daughter of Jezebel and Ahab, so introducing catastrophic consequences into the Ecclesia of Judah. It almost resulted in the elimination of the seed of David by the hands of Athaliah, a grand-daughter of Jezebel (2 Chron. 22:10-12).

A Declining Ecclesia

Consider the pattern of decline as already presented by these four Ecclesias we have so far reviewed.

1. *Ephesus* — No toleration of error, and no compromising under any circumstances (Rev. 2:2,6).

2. *Smyrna* — The errorists having now increased, the Ecclesia was divided, another community having been formed called "the Synagogue of Satan" (Rev. 2:9).

3. *Pergamos* — The Satan apostasy now had greater influence and was largely accepted by the Ecclesia. Indeed the latter had allowed the Satan to penetrate its midst so that it was troubled by those holding the doctrine of Balaam, and the Nicolaitanes (Rev. 2:13-15).

4. *Thyatira* — Here the errorists were in the ascendancy. The rest "suffered" that false apostate system called Jezebel, with all the "depths of Satan" (Rev. 2:20,24).

This decline is illustrative of how deceptive the reasoning of the flesh can be. It shows how an Ecclesia, or Ecclesias, can, over a period of time, become at odds with a former generation that would not have tolerated the excesses that subsequently prevailed.

Where do we stand?

Much has been written about fellowship and the need to bear the burdens of weaker members.

Let us exercise care, lest by such seductive appeals we repeat the mistakes of Pergamos or Thyatira, and are led to compromise with those advocating lower standards of doctrine or practice. The decline is indicated in Christ's messages. From a commendable state of contending earnestly for the faith (Rev. 2:2), the messages describe an Ecclesia prepared to suffer false teachers in its midst (Rev. 2:20).

In contending for the faith we do not unjustly condemn our brethren. That is Christ's prerogative. He is "the Son of God, who hath his eyes like unto a flame of fire", and he speaks as judge; ours is but to obey. He alone discerns the true intentions of the heart and emotions that govern our walk in life (Rev. 2:23).

Our Policy For Today

With these warning messages before us, how needful it is to maintain the teaching and spirit of our pioneers. They were unflinching in their denunciation of error and the exposing of that which will lead to an abiding place in the grave. There must be no compromise no co-operation with those who would break the heritage we have received from such brethren. Let us never tolerate a Jezebel in our midst, nor succumb to the doctrine of expediency (Balaam) or *power* (Nicolaitanes). Ephesus lost its first love, and substituted for it a pseudo love rejected by Christ. True love, in hating evil and cleaving unto that which is good, will never tolerate that which will undermine an ecclesia or weaken the basis for eternal life.

Let us keep the Spirit's works ("my work" as opposed to "thy works" Rev. 2:19,26) unto the end. For such as are able to rule wisely within the Ecclesia will be given that privilege of "power over the nations: and shall rule them with a rod of iron" (Rev. 2:26-27). Where that authority

and firmness is now avoided or refused there can be no expectation of reward in the age to come, for such will deem themselves unworthy for rulership: "He that hath an ear, let him hear what the Spirit saith unto the Ecclesias".

R. McAllister
(Yagoona).

The Man of Sin & The Man of Righteousness

"He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 13:16).

The Contest

This contrast between Sin and Righteousness is before us in all Scripture and is portrayed in type and antitype.

In expounding Rev. 13:16 Bro. C. C. Walker commented:

"The sign of the cross imprinted on the foreheads of helpless infants in so-called baptism; on the right hands of priests in ordination; erected upon churches and buildings; used as a military badge in the Crusades, &c; affixed to documents and books with the Imprimatur; and worn as an ornament, particularly by priests, and nowadays more and more commonly by professedly Protestant ecclesiastics. This mark is an abomination to Jews and real Protestants, who are 'Jews inwardly'."

Christ's mark is "the seal of the living God in the forehead" (Rev. 7:2-3), which is the *mystical* symbol of the mind of God impressed upon the human understanding and affections in faith and obedience, resulting at last in their partaking of "the Name of God" (Rev. 3:12) in exaltation to the divine nature. Compare the literal and figurative in the divine economy in Exod. 28:38; Jer. 3:3; Ezek. 3:8-9; 9:4; Rev. 7:2-3; 9:4; 14:1,9; 17:5; 20:4; 22:4.

Papal excommunication of heretics, especially the prohibition of all, save marked worshippers, from the "buying and selling" of the very profitable Roman "merchandise" detailed in Rev. 18:12-13, is predicted in Rev. 13:17 "No man might buy or sell, save he that had the mark of the beast, or the name of the beast, or the number of his name".

The clerical purgatory, indulgences, etc., etc., are primarily interdicted, but in practice the holy Roman Empire beast through the Inquisition literally ruined the Protestants, killing many of them outright.

Wisdom Required

"Here is wisdom", declares the Spirit. "Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six". This enigma has been solved and understood (by sad experience) that Rome is the enemy. Hence Paul's

familiar, though guarded, allusion in 2 Thess. 2:5: "Now ye know what withholdeth," or restrains the manifestation of "that Man Of Sin" (Verse 3). It was not an individual, but a *despotism*. The number is Chi, Xi, Sigma = 666, and the well-known solution of the problem, on record at least from the days of Irenæus downwards, or from within about 70 years of the date of the Revelation itself.

The Great City that falls is Rome not Jerusalem. The city of God will triumph in the land both literally and spiritually. That is the age-old conflict of Rome and Zion depicted in Revelation when Zion will in the strength of Yahweh, triumph gloriously and overthrow all sin and evil systems.

Idolatry

In calling attention to the gross evils of pagan Rome, which were so like modern Babylon, Paul wrote:

"They bartered away the true God for a false one, and have offered reverence and worship to created things instead of the Creator, Who is blessed for ever. Amen" (Rom. 1:25 NEB).

Idolatry was the downfall of Israel. In the beginning, the people failed to destroy the Canaanites, and were soon found following their ways, and inter-marrying their sons and daughters. This brought in "pernicious ways" and false doctrines that soon undermined the truth.

The command prohibiting the making of images, was wisely based on the knowledge of man's weakness and desire to worship something he can see and handle. The brasen serpent, typifying sin-bitten flesh, was a means of temporary salvation when looked upon in faith, but became an idol, *Nehushtan*, or a piece of brass, when "the created thing" became an object of worship, instead of a divine appointment for man's deliverance.

Almost exactly, the same thing happened to the cross.

Originally it was a means of salvation, sacrifice and exhibition of God's righteousness in the lifting up of His son "as the serpent was lifted up in the wilderness"; but wrongly used, it became a source of idol-worship for millions. Instead, the "mark of the beast in forehead and hands" became a source of condemnation and eternal death, as John declares in Rev. 14:9. Once again, the created thing was worshipped more than the Creator; and that which was appointed as a means towards eternal life (Christ was made a curse for us in hanging on a tree Gal. 3:13), became a way of death and destruction, because of man's perversion.

Who would have thought the faithful Ecclesia in Rome would grow into the hateful Apostasy of today! Idolatry can be found in many, unexpected places, and in many ways, including that of "covetousness", a modern form of idolatry (Col. 3:5).

Let us maintain our separateness in word, faith, doctrine and practise from all forms of activity, including those of modern Christendom that could lead us into idolatry.

Separation Commanded

"Come out of her my people" exhorts the Spirit. This separation includes rejection of the pop-stars and idols of stage and screen which fill

Why Destroy The Beasts of Jericho?

“Joshua was told to destroy everything that breathed in Jericho, even the beasts. Why should they be destroyed? I can understand the destruction of the serpent’s seed; but not that of clean beasts. Moreover, at Ai Israel was allowed to keep the beasts; and in other circumstances, even keep some of the woman captives for the purpose of marriage. These variations of treatment are difficult to understand. Can you help me please?” — A. E. (N.Z.).

Answer

Jericho and all that was therein was “accursed” (Josh. 6:17). The Hebrew word *cherem* signifies “devoted”; and any person or thing so designated had to be treated as specified under the Law. It commanded that all living things, whether clean or unclean beasts, including man, were not to be redeemed, but had to be put to death (Lev. 27:28-29).

The word “devoted” as rendered in Lev. 27:28 is translated from the same Hebrew word as is rendered “accursed” in Josh. 6:17. It taught that a person’s life belonged to God; and the putting to death of living creatures that were “devoted” by or to Him, showed true Israelites that their lives must be consumed in His service. Such a believer is said to “die” to the present life (1 Pet. 3:18; 4:1-2), rising to newness of life (Rom. 6:4). The complete cutting off of Jericho and its living inhabitants or beasts in the way described was a kind of national circumcision by which the whole land was to be covenanted to Israel.

Why was Ai treated differently? In its case, the Israelites were given “the spoil thereof, and the cattle thereof” (Josh. 8:2). The answer appears to be that Jericho, as the first place taken in the land, constituted, as it were, the *firstfruits* of conquest; and such increase had to be given entirely to Yahweh. In the case of Ai, the prey which the Israelites were permitted to take for themselves constituted the additional fruits of their labour unto Yahweh, and accordingly could be taken for themselves.

However, whilst the animals of Jericho were put to death, the metal such as gold and silver, was not destroyed, but was subjected by a special cleansing process. First it was purified by fire, then washed with the “water of separation” (Num. 31:23). Finally, it was delivered up unto Yahweh. Metal represents various attributes relating to worshippers. For example, gold and silver are the metals of faith and redemption; brass and iron are related to flesh. All have to be purified by fire to be acceptable unto Yahweh. It is

the "trial of our faith" in which He finds pleasure; not faith in the abstract.

Marrying Captive Gentiles

The third variation mentioned by you relates to the taking of a captive woman for marriage. Why was this permitted seeing that the Canaanites were all to be put to death? It would appear that any Canaanite could escape death by following the example of Rahab and her associates. This demanded complete separation from identification with Canaanitish practices and nationalities, and wholehearted endorsement of the hope of Israel. In short, complete conversion. But the instructions to which your question refers, that of taking a woman captive for marriage, does not relate to Canaanitish women. No captives were to be taken in battle with those in the Land; conversion, such as Rahab's, had to take place before the attack. However, different treatment was reserved for the conquest of nations outside the boundaries of the Promised Land. In the case of cities "very far off from thee", that is, outside of the Promised Land the Law prescribed that captives could be taken. In fact, warfare against cities was to be conducted differently from that waged against the Canaanites who had defiled the Land. Typically, when the armies of Israel issued forth to bring foreigners outside the Land of Promise under control (as in the days of David), it was treated as equivalent to the Apostles waging war on the Gentile citadels of error, and so "preaching peace to them afar off" (Eph.

2:17). In the warfare of Israel against cities outside the Promised Land the Law required that the commander first "proclaim peace unto" such on condition of them capitulating (Deut. 20:10). If the offer was rejected, the attack commenced to bring them into subjection, as in the preaching of the Truth.

That introduces the legislation of Deut. 21:10-11 to which you make reference:

"When thou goest forth to war against thine enemies, and Yahweh thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house . . ." (Deut. 21:10-13).

Marriage with Canaanites was prohibited (Deut. 7:3), unless they submitted to the requirements of the Truth as did Rahab, and that before the attack; so this legislation must relate to women of other nations: to cities "afar off".

The woman desired is described as "beautiful". In other words, such a woman as would appeal to Israelites; therefore one that would be amenable to the Truth. In preaching the Truth there are some that appeal to the proclaimer more than others; as being likely to accept its requirements. There is then aroused a desire to take them captive for that purpose. The Law revealed what then is required. In the case of a captive reserved for marriage a special process of purification was set down for induction into Israel. The captive was required to "shave her head, and pare her

nails" (v. 12). This would not add to her fleshly beauty, but the reverse. The Truth acts similarly upon a true convert. It restricts one as to worldly ways. But the principle behind this requirement of the Law was not necessarily to make the captive unattractive to the flesh, but had a typical significance. The shaved head was her acknowledgement that she was no longer under subjection to her parents' authority; her pared nails demonstrated that her labours were now restricted. And most important of all, she was required to change her mode of dress to conform to the distinctive Israelitish costume (see Deut. 22:12; Num. 15:38). This was the costume bordered with the "ribband of blue". Her change of dress foreshadowed the "putting on of Christ in baptism" (Gal. 3:27). A costume that restricts one's activity, as did the ribband of blue (see Num. 15:40).

The captive woman was then given a "full month to bewail her father and mother" (Deut. 21:13), after which she was required to "forget her own people, and her father's house" (Psa. 45:11). A "full month" would bring her to a new beginning, during which her hair would begin to grow, a token of her subjection to her husband. And now, indeed, her husband would

"greatly desire her beauty" (Psa. 45:11-12). How often have they who have been "taken captive" by the Truth had cause to "bewail father and mother" because they refuse the privileges and admonitions of the Word, and may even become antagonistic to it!

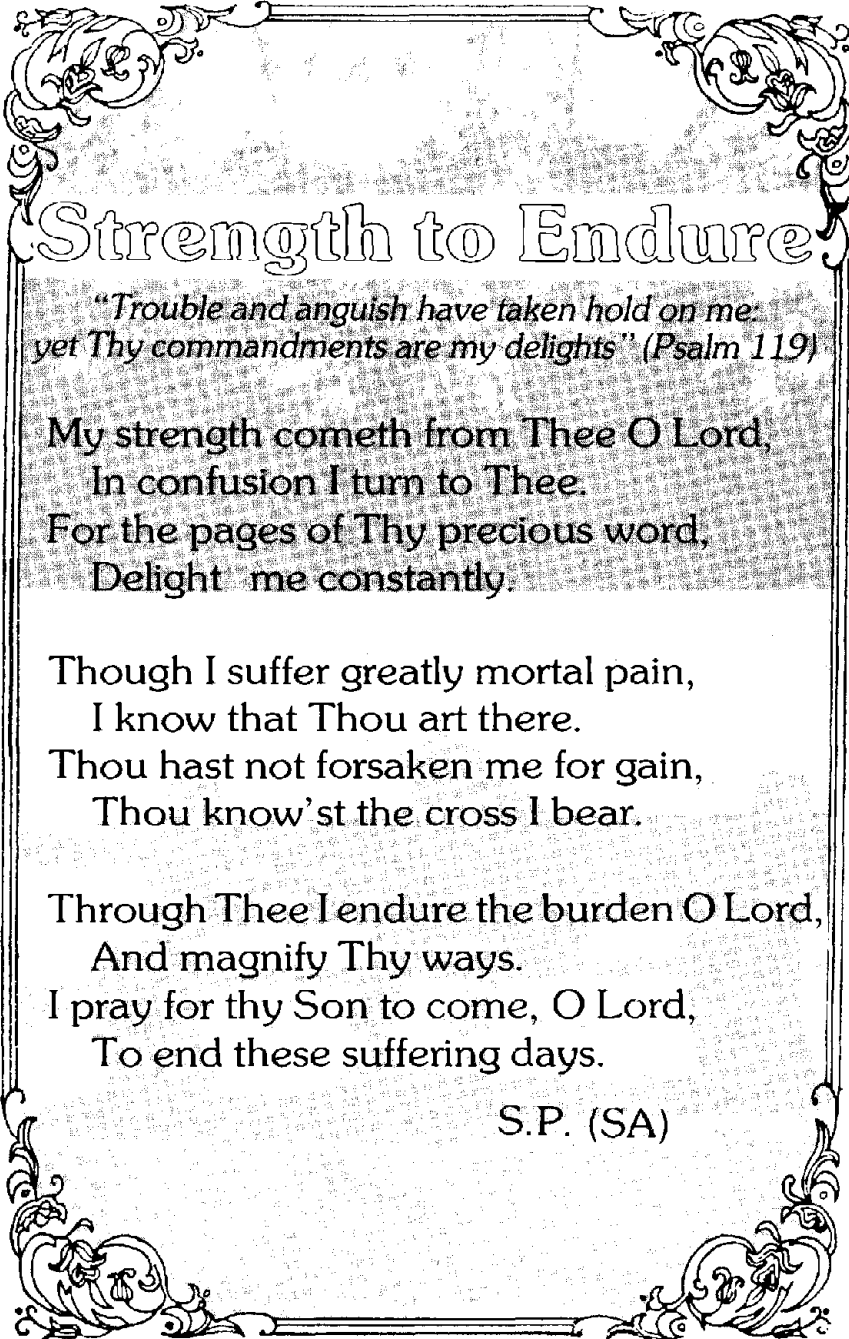
The change of dress certainly brought about an external change in the captive, as there should be an outward change in one who has embraced the Truth. There were those in Israel who did not conform to these requirements under the Law, and instead sported "the strange apparel" of the Gentiles. They have many imitators today who follow pagan fashions, instead of exercising the restraints taught by Paul. There were those in Israel who were condemned as a result (Zeph. 1:8), and Isaiah clearly shows that the time is coming when judgment shall be meted out against those who do likewise today (Isa. 3:16-24).

To gain full benefit of Scripture, it is important to analyse it as you have done, and to seek the meaning of those sections that "are hard to be understood". The Lord "magnified the Law and made it honourable" (Isa. 42:21); and we, in measure, can do likewise.

Logos Committee

Year of Peace and Security

South, the third world magazine similar to *Time* claims that there are 41 wars currently being waged in different parts of the world. It states: "The Third World War has begun — in the Third World". It claims: "World military spending is now approaching US1-trillion a year (\$1,000,000,000,000), approximately \$3m per second! Mere platitudes of peace comprises whistling in the dark. There is "no way out" for humanity, as Christ warned.



Strength to Endure

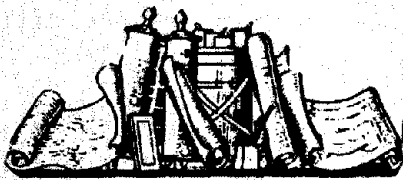
*"Trouble and anguish have taken hold on me:
yet Thy commandments are my delights" (Psalm 119)*

My strength cometh from Thee O Lord,
In confusion I turn to Thee.
For the pages of Thy precious word,
Delight me constantly.

Though I suffer greatly mortal pain,
I know that Thou art there.
Thou hast not forsaken me for gain,
Thou know'st the cross I bear.

Through Thee I endure the burden O Lord,
And magnify Thy ways.
I pray for thy Son to come, O Lord,
To end these suffering days.

S.P. (SA)



LOGOS COMMUNICATIONS

IN WHICH THE EDITOR HOLDS CONVERSE WITH READERS NEAR AND FAR

Trouble

"I am sorry I am not in a position to obtain foreign currency to order the books I would like to obtain. I desired to have your *Countdown to Armageddon*, and the *Christadelphian Expositor* on Genesis. However, I am grateful to receive *Logos* and *Good Company*; and I appreciate your efforts to maintain the truth in its purity. Unfortunately, I have received letters from Christadelphians defending impudently gross errors. This has compelled me to look very closely at my Ecclesial affiliations. I receive great help and encouragement from *Logos*" — C.M. (Chile).

(We have forwarded a copy of "Countdown to Armageddon", but are out of print of the "Expositor" on Genesis. We deeply regret your unfortunate experience in the correspondence to which you refer, and if you care to forward us further details, we will take it up with those responsible in an endeavour to clarify matters. We urge upon you to maintain the faith in spite of your difficulties in the assurance that the Lord is at hand — Ed.)

What Do We Live For?

"Just a comment along with my renewal of *Logos* to let you know how much I appreciate the Magazine. I am encouraged by

articles upholding the Truth in these days of modern trends. We each need to step aside every now and then and consider what we are living for, and where we are going. We know what the world is living for, and we need to keep apart from it. Unless we keep ever in mind the standards set by God, we shall be affected by the world's thoughts and ways.

"God's command is, 'Come out from among them and be ye separate, and I will receive you'.

"We pray that our Lord shall soon appear, and that we may be found worthy of a place in his glorious Kingdom" — D.B. (USA).

(We say, Amen! to that. We need to recognise the Lord as "our Lord". If he is our Lord we will seek to please him by obeying his commands. Let us do that, and our walk in this "vale of tears" will have objectivity and purpose in it; and despite all adverse circumstances will have its moments of satisfaction and joy even now — Ed.)

Treasure

"*Logos Publications* are treasured possessions to us, and they are always on open display in our home, and whenever we travel.

"I can never express my gratitude enough for all the rich supply of spiritual nourishment obtained

therein; so necessary in these evil days. How prayerfully we all seek the Divine day of deliverance which will bring all loving, faithful hearts of all times together forever.

"The older we get, the more treasured are these thoughts, so gracious and true" — A. & G.B. (Tas.).

(It is our pleasure and privilege to share the glorious riches of God's wondrous Word with friends. We unite with you in the desire for that day when we shall again meet many with whom we have laboured for the Truth in this age; as well as the grand privilege of meeting for the first time those who have laboured in the same field in ages past. What a delight to share experiences with such as Noah who "walked with God" in an environment much the same as we experience today — Ed.)

Effort in Guyana

"Cottage meetings in Bible First Principles have continued at Tucville where three visitors maintain regular attendance. This Ecclesia announces its plan to hold a massive Campaign in July 1987, God willing. It is to run for three to four weeks with two overseas speakers from U.K. and the West Indies. The winds of change blow and things are happening. Let him that readeth understand.

We ask the brotherhood to support the effort financially through the C. B. M. Please do not send contributions to Geneva, send to the C. B. M. address: Georgetown Campaign, 1267 — H. M. (Kappa).

(We think that the campaign is successful in building up the Brotherhood, and we will be happy to contribute as we are able. — Ed.)

At 77

When I read the chapter in you I forgot to say that the amount of \$72 was for two years. Passage is very high in this country, and I thought to include a little more. At 77 one gets forgetful of some things. However, I am back to work by accepting the magazine, they are so uplifting in these days of sickness and violence. I pray daily for the return of the Logos. — M. M. (Gamma).

As I am sure to later, wherever your brotherhood goes. However, you are not so forgetful as to overlook the decreasing amount of money received and we appreciate your liberality in regard to this. Our prayer has been yours for the coming of the Logos. — Ed.

John's Query

I have enclosed a print of John's letter that we now receive on with you earlier this year. I deeply appreciated the tone and have found my understanding of the Bible as enhanced thereby. I thought you might like the print enclosed. — M. C. (NSW).

(One of the signatories of the note at the top of page two

was in error in the "Logos" is a staff of which there was a silver knob the end of the Gable in the Valley of Kishon by the name of Jesus or David's City. It was built centuries ago in its place on the historic and is become synonymous of chief of David's army. Part of the Hebrew staff still remains to this day, together with this whole staff. The letter has been changed as follows and the life and called for visitors to view. It is the original evidence to substantiate your view, and I deeply appreciate your thought and freedom in reading one the wonders about — Ed.)

Bro. Thomas' Citation

Your comments in regard to the quotation of Bro. Thomas on the front of Logos are entirely satisfactory and beneficial. However, it is my fear comments are required to clarify with the intention of the quotation. It would be an unfortunate if a quotation, preferably Scriptural, were used which is both unauthoritative and somewhat unhelpful. First to your citation, that I was concerned that Bro. Thomas' words could be interpreted to mean that we are also a book of mine is such. So people who take the title of a book people within the Brotherhood which we receive are not lovers of the truth. This is very much an incorrect interpretation but can be misinterpreted from the words.

The other problem that one could have with the quotation is the expression "I believe" implies it could be made to say

that we should work in the letter of the truth — by doing right, by faith, by teaching — in order to gain the approval of others. This would lead to an unhealthy self-righteous attitude whereby an individual will ultimately become a lover of himself rather than of the truth. — D. B. (NSW).

(We need to identify each to someone's interests and statements to find whether there are Bible or otherwise. David wrote of this he used evidence of Jewish that he found them with a perfect truth. I could find no evidence. — For 1972. You have misunderstood his words, and depicted the scriptures as expected — but he has quoted by reputation to what is in the — Ed.)

Proverbs

Thank you for sending me the book "Proverbs of the Proverbs" it was very good to you to see. I enjoyed the message given of that year's Swedish Bible School, and I appreciate you sending the text of Bible School was very good also. The addresses in "Proverbs" and "The Kingdom of Christ" were most interesting. They helped me a lot while my school was over, and I had to return to my normal duties. In order to take my exams as scheduled have been waiting a lot. Oh Saturday we will visit Bourneville Fraternal and we are looking forward to it immensely. With love, S. B. (U.K.).

Note to our friends who know: If we can find you any further in your Bible studies, please let us know — Ed.)

Bible Lunch Four

It seems hard to believe that only a few weeks ago we were actually standing in the Promised Land, and seeing for ourselves these places which are full of Biblical history. The four meals were even better than I had imagined it could be and I would like to express my appreciation to you and your staff, with far exceeding the time and energy to make it such a profitable and enjoyable time — even apart from the wonderful things we saw and heard. It was also delightful to be with a group of brothers and sisters from churches by the benefit of fellowship, and to experience the joy of sharing the things concerning our babe, Oshoniyah, and I especially enjoyed the time with both of you together with Bro. Eric, Graham and his family turned towards such matters of the group to ensure that everything ran smoothly, even in my case, in helping me with my camera as you will see from one of the enclosed photos.

I am deeply indebted with the group, I have taken and have gone through and labelled each one in preparation for my diary. Looking at them brings back all the memories of each time visited, and I can never imagine I am back there again. The ones I take on the day I will forward and add to from the tapes which we recorded of your "lectures" on the day.

A flashlight for the new shipping Mt. Sinai. It must be graphically made of Yafneh's circuit power, and our own intelligence. Another

was standing on Mt. Yafneh with the Legend Valley spread before us, and listening to the words of Deborah's dramatic song of victory in which you directed us, and the area of Galilee where we could picture our Lot as he went about his work of preaching the Gospel. In the short time since I have been home, I have appreciated the value of the time in my daily Readings of the Bible. When I read of the gates of Israel's camp, the craftsmen, they were instructed to build on their houses, and the volume of Paul by the Roman Guard in the court of the Temple, I can picture them in total more completely.

As Bro. Graham exhorted us at our last Memorial Meeting in Hongkong may we all endeavour to wholeheartedly intercede through our diary of life the golden threads of the total God and the keeping of His commandments, that when our diary is opened at home we may finally be judged worthy of His grant of having our names written in the Lamb's Book of Life. May Yafneh bless you both in your labour in His service. — M.E. (S.A.).

(For Sister Mansfield and myself, the four meals were experiences, made all the more enjoyable and easy by the great co-operation received from each member. Quite apart from the enjoyable programme, the four meals do carry many a lesson in a form of fellowship and brotherly love that can stretch into eternity. Thank you very much for the invitation of mine and my own and for the brotherly love which you

placed them. We will treasure that very much indeed. — Ed.).

A Family Unit

"It is now some weeks since I have returned home from the Logos Tour, and looking back on it, it has been a most uplifting and spiritually edifying experience.

"Thank you both for your hard work during the tour. It ran so smoothly, and I enjoyed drawing on your knowledge of the Land in relation to the Scriptures.

"As for the fellow tour members, they were like a family unit, drawn by common interests and love. Sharing our experiences and feelings in this way was a tremendous benefit.

"Now in daily readings, mental pictures bring a mind quickly. In the past I have viewed slides with pleasure, but to have actually been in the Land leaves a far greater impression. Many thanks for a wonderful tour. With much love in the Truth — I.G. (N.Z.).

(With your diary and photos, the tour can be relived in a continuing pleasure, while enabling you to create mental pictures of Bible scenes. Certainly it is an exceptional experience to see the very sites where the remarkable incidents of Bible took place. I find that looking back on the tour is of much greater pleasure than conducting it — Ed.).

Discord and Reconciliation

"It should be very much that discord and reconciliation is on the lips of every Christian, and should be claiming that there is nothing

wrong about this. I would appreciate your thoughts on this subject. Though I am 80 years of age, I still study the Bible daily, though my eyes make this difficult" — C.B. (USA).

(We share your concern regarding this problem; for we bear in mind that it was a marriage problem in the days of Noah that precipitated the Ecclesiastical crisis that led to the Flood. We live in similar rebellious days when the prevailing tendency is to please oneself irrespective as to the will of Yahweh. There is need for those about to marry to recognise that it is for life. If any problems arise, they should be treated with the marriage vows well in mind. We have recently published a book available in your country from Bro. T. Graham — see inside front cover — on this theme entitled: "Preparing for Marriage" a copy of which we have forwarded you — Ed.).

The Millennium

"I find a growing tendency among the brotherhood to express the view that the Millennial Age and the Kingdom of God are one and the same.

"We hear of Christ's reign on earth referred to as The Kingdom of God more and more in exhortations, conversations and writing. *Logos* Vol. 52, No. 9 for June 1986 has a good example of what I am saying.

"Under the title *Economics in The Kingdom of God* in which life in the Kingdom of God is dis-

cussed, we then read of life in the Millennial Age.

"How can we picture the Kingdom of God as anything but perfect? Christ rules the earth to bring it to perfection, and then, and only then, delivers up the Kingdom to God. 1 Cor. 15:23-28 is very clear on this.

"We in the Brotherhood obviously know the difference, but I do become disturbed that little by little, through these articles, we belittle the great name of Yahweh!

"Yahweh will accept nothing short of perfection, and His Kingdom will be perfect! His kingdom will not have sin that will have to be wiped out, His Son will do this before turning it over to His Father. At which time Christ also becomes a subject.

"I do not want to appear petty about this, but we must never lose sight of the fact that "all the earth shall be filled with the glory of the Lord", and that glory is nothing short of perfection.

"Sent with affection and love, in the One Hope" — O.W.S. (USA).

(There is certainly a difference between the Millennium and the Kingdom. The former is limited to the thousand years' reign of Christ, after which the Kingdom will be given unto God (1 Cor. 15:24, 28); the Kingdom is established before the Millennium, and lasts forever (Luke 1:33). But perfection therein is a matter of development. The King-

dom of God existed in the past, but it was far from perfect. And even when it is set up again, it will not at first be perfect, though perfection will be its aim. For example, the stone that hit the Image on the feet and grew to become a mountain filling the whole earth, is described as a symbol of God's kingdom (Daniel 2:43-44). It is viewed as developing. Again, during the Millennium, sin will continue though greatly reduced in extent because of the discipline that will be exercised (see Isaiah 65:20; 30:20-21); and even at the end of the Millennium, a revolt will occur that will segregate the obedient from the rebellious (Revelation 20:7-9). To summarise: the Kingdom existed in the past under David and other kings; and will do so in the future. The reign of Christ will ultimately bring about perfection. At first, Habakkuk 2:14 shall apply: "The earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea"; then, at the end of the Millennium, Numbers 14:21 will be fulfilled: "All the earth shall be filled with the glory of Yahweh". The Kingdom, therefore, will be set up before the Millennium, and will exist after it. This means that the Kingdom does exist during times of imperfection (both in the past and will do so in the future), the Millennium comprising such an epoch; but ultimately it will reveal perfection. Please write further if you so desire — Ed.).

David's Prayer of Desperation

Having provided the background to the Psalm (pp. 326-329), we now consider its expressions as David turned to Yahweh for help.

Plea For Deliverance — Trust — vv. 1-8

Surrounded by enemies who threaten to overwhelm him, worn out in mind and body by constant attacks, and the need for constant vigilance, and without help from the sons of men, David turns to Yahweh pleading his cause. He seeks guidance and assistance from Yahweh his Strength; at the same time expressing his trustful confidence in Him, and in His ability to help (vv. 1-5). He does so fortified by other evidences of Yahweh's help that he has received in the past (vv. 6-8).

VERSE 1

"In Thee, O Yahweh, do I put my trust" — In addressing God by His name of Yahweh, the Psalmist does so on the basis of His covenant relationship. His trust in Him is complete. However, this phrase also can be rendered: "I have taken refuge". Solomon declares: "The name of Yahweh is a strong tower, the righteous runneth into it and is safe" (Prov. 18:10). The Lord, in his intercessory prayer, likewise gives expression to the protection afforded through the Divine Name (see John 17:6, 11, 26). Those truly, "in the name" are protected by obeying the demands made upon them. In his prayer, the Lord mentions that he has manifested the name (v. 6), asks Yahweh to protect those who are in the Name (v. 11), and declares his intention of further declaring it after his resurrection, "that the love wherewith Thou hast loved me may be in them, and I in them" (v. 26).

"Let me never be ashamed" — Such a state could only come through his own folly, in so acting that Yahweh would withdraw His help.

"Deliver me in Thy righteousness" — Recognising his need David pleads his cause not on his own merits but in the

righteousness of God Who has made to him "great and precious promises".

VERSE 2

"Bow down Thine ear to me: deliver me speedily" — Yahweh dwells in unapproachable light, far removed from flesh. Recognising this and his own insufficiency to approach so exalted a One, David pleads in humility that Yahweh condescend to bow down to help him in his trouble. He is utterly despondent upon Yahweh to do this, for he cannot ascend up to the dwelling place of God. Nehemiah pleaded likewise. He prayed: "Let not all the trouble seem little before Thee, that hath come upon us" (Neh. 9:32). In trouble, we are often helpless, and are as children crying unto a parent, weeping and distressed over small things that are of little consequence to those of more mature minds. "Lord, we perish", complained the Apostles in the boat on the storm-tossed sea. How was that possible with Christ in the vessel? So it is with many of our complaints in life: they are little things to God. But not so to man. The Psalmist calls upon Yahweh to help him in his time of need.

"Be Thou my strong rock, for an house of defence to save me" — The word Rock is *Tzur*, a hiding place from the storm, an immovable rock upon which to build, or a high substantial, everlasting rock on the summit of which one is lifted above the troubles of life. This title was first used by Moses (Deut. 32:4)*. To it the Psalmist appended the descriptive title "a fortress house of defence" in which he found refuge. Yahweh is that to all who seek Him in truth. We have suggested that the Psalm was composed at the time David had rescued the men of Keilah, only to find that subsequently they conspired

* See notes on this chapter in *The Christadelphian Expositor* on Deuteronomy.

with Saul to traitorously deliver him into their hands. Keilah, itself signifies a *Strong City*, but such means of defence or refuge had proved to be in vain: unlike the help that Yahweh could give. It is valuable to learn this lesson of life: to be so reduced by trouble to discover that the fleshly means of defence which in our weakness we might put our trust are ineffectual; causing us, in desperate need, to seek the help of Yahweh.

VERSE 3

"For Thou art my rock and my fortress" — Here the word is *Sela*. It denotes a high, craggy cliff-like eminence in which the pursued can hide unseen by his pursuer, among the caves which abound in such eminences.

"Therefore for Thy name's sake lead me and guide me" — David implies that the reputation, or Name, of Yahweh will suffer if he is destroyed. That Name endorses the covenant given at Horeb; it is the guarantee that the Divine promises will be fulfilled. David, therefore, pleads, not merely for his personal safety, but for the "sure mercies" involved therein (Isa. 55:3). Yahweh's name is expressive of His character (Exod. 34:5-7) and purpose (Exod. 3:13-15), both of which could be invoked in David's case. If the enemy destroyed David Yahweh's name or reputation would suffer. But the enemy did not conquer him; showing that those who have taken shelter in that Name are safe. That Name is a defence (Psa. 20:1); should be displayed (Psa. 20:5); and will deliver (Psa. 20:7). The Psalmist appealed to Yahweh as the Shepherd of Israel (Psa. 80:1); one qualified to lead and guide, administering such discipline, as would be beneficial.

VERSE 4

"Pull me out of the net that they have laid privily for me" — The Psalmist (David as typical of Christ) compared his enemies to clever hunters or fowlers who skillfully take their prey off guard, and ensnare them. That was David's experience at Keilah and Ziph as described in our background to the Psalm. He risked his life to help them, but they returned his sacrifices of love with base ingratitude, betraying him to Saul (1 Sam. 23:7-11; 22-26). The expressions of Saul at the time were those of a hunter; "Prepare yet, and know and see his place where his haunt is, and who hath seen him there . . . Take

knowledge of all the lurking places where he hideth himself . . . I will search him out" (1 Sam. 23:22-23). The leaders of Jewry in the days of the Lord acted similarly.

"For Thou art my strength" — In the Hebrew *Thou* is emphatic; David relied upon Yahweh, not upon flesh. The Hebrew *ma'owz* signifies a fortified place, a defence. The R.V. renders it as *Stronghold*. David sheltered in Yahweh, and on that basis pleaded His help. See Prov. 18:10.

VERSE 5

"In Thine hand I commit my spirit" —

This is an exclamation of complete trust and faith. The term "spirit" is often used for the sentient or thinking part of a person, such as "the poor in spirit" (Matt. 5:3), and "the spirit is willing but the flesh is weak" (Matt. 26:41). The "poor in spirit" are those who are humble and pliant to the Divine will. The term is sometimes used to denote the individual himself; so that it is said of Jesus that he "perceived in his spirit", that is, in himself (Mark 2:8). The statement of the Psalmist, therefore, signifies that he presents the motivation of his actions, his true attitude and character before God for His commendation and keeping. He was subjected to the criticism and scandalising of many in Israel, but delivered up his innermost attitude to the consideration of Yahweh.

This attitude on the part of David is prophetic of that of the Lord. His seventh saying upon the cross repeats it: "Father, into Thy hands I commend my spirit" (Luke 23:46). His first saying was: "Father, forgive them; for they know not what they do" (Luke 23:34). It is significant that Stephen, in dying, first used the last appeal of the Lord on the cross, and afterwards, his first prayer (Acts 7:59-60). It is further significant, that Paul, on the eve of his martyrdom drew on the same prayer (2 Tim. 4:16). So David's experiences and reaction are prophetic of Christ's both personal and communal.

"Thou hast redeemed me, O Yahweh God of truth" — The word "redeemed" is from the Hebrew *padah* and signifies "to liberate or release". David prayed with confidence in view of his past experiences. He, therefore, appropriately, referred to God as *Yahweh El 'emeth*, or "He will provide strength to sustain". The word *'emeth* signifies faithfulness, stability, from a root to build up, support or establish. In the midst of his trouble and

perplexity, David expressed his utmost confidence in Yahweh.

VERSE 6

"I have hated them that regard lying wonders" — The R.V. renders this in the present tense: "I hate them that regard lying vanities". David has no sympathy or fellowship with worshippers of false gods. In that, he also anticipated the hatred of Christ for those who introduced false teaching. See Rev. 2:6.

"But I trust in Yahweh" — In this statement, "I" is emphatic matching "Thou" of v. 5. The basis of David's confidence is his experience of the past, in which Yahweh had helped him.

VERSE 7

"I will be glad and rejoice in Thy mercy" — The word "mercy" does not denote the forgiveness of sin, but is a translation of the Hebrew *chesed*. This is a difficult Hebrew word to render, for Hebrews are divided in their understanding of it. The R.V. renders it as *lovingkindness*; but it is expressive of more than that. In Psa. 86:2 a cognate word is rendered "holy" but in the margin is changed to "one whom Thou favourest". This describes the unique relationship that exists between Yahweh and those who are truly His own. They are selected ones whom "He favours" in much the way as a parent gives preferential treatment and unique affection to his children. Why do parents do that? Because there is inborn into them a unique love and consideration for their own that is greater than any concern that normally they will give to others. It is in that relationship, in the tender, loving, parental care of Yahweh, that David is made glad and rejoices in spite of his troubles.

"For thou hast considered my trouble; Thou hast known my soul in adversities" — David has experienced the loving care and help of Yahweh in the past, and on that basis looks for it again. Human friends are variable in their love and consideration; they often desert in times of adversity, particularly if it seems that they may become involved therein; but not so Yahweh. He is "Father and Friend" to all who truly trust Him.

VERSE 8

"And hast not shut me up into the hand of the enemy: Thou hast set my feet in a large room" — A "large room" is

a place that allows ample space to manoeuvre. Yahweh had rescued David in adversity before, and now David pleads with Him to do so again.

Confidence in Yahweh — Trouble — vv. 9-13

Having presented his plea for help, the Psalmist now describes the nature and extent of his trouble.

VERSE 9

"Have mercy upon me, O Yahweh, for I am in trouble" — The word "mercy" in this verse is from the Hebrew *chanan*. It signifies a request to One exalted and with the ability to help to bend down in condescension and do so.

"Mine eye is consumed with grief, yea, my soul and my belly" — Eyes, life and body were all affected by the trouble through which David was passing. His eyes were filled with tears; his life was in jeopardy; and the constant tension affected him physically. This state was brought on by the pressure of those anxious moments described in 1 Sam. 23. But David also typed the Lord who, on one occasion declared: "I have a baptism to be baptised with (his death on the cross); and how am I constrained till it be accomplished" (Luke 12:50). Sometimes, we, too, experience great distress; our eyes are filled with tears, our lives seem weakened even to the grave, and we are physically affected by our trials. In such cases let us like David and Christ "take it to the Lord in prayer".

VERSE 10

"For my life is spent with grief, and my years with sighing; my strength falleth, because of mine iniquity, and my bones are consumed" — David's sufferings were traceable to his "iniquity". But to what iniquity does he refer? Can this expression relate to the antitype, Christ Jesus? The word is *avon* in the Hebrew and is derived from a root "to be bent" or "crooked". As a noun it can relate to the tendency of human nature, the flesh, to go astray. Because David was so sensitive to the moral requirements of Yahweh, he was bowed down in grief by the consciousness of his failings. That is understandable, but what of the Lord? He too had to battle with human nature, and because of circumstances, he was "a man of sorrow and acquainted with grief". His strivings against sin, were unto blood (Heb. 12:3-4). He bore the sins of others,

in that being so intimately linked with them, he felt for them. His feelings of grief were those of a near relation who suffers through the folly of other intimate members of the family. That very feeling is inbedded in humanity so that those called might understand the sorrow of Christ at the lack of understanding and manifest weakness on the part of the Apostles. The grief was felt physically ("my bones") as well as mentally.

VERSE 11

"I was a reproach among all mine enemies" — It was reproach that broke Christ's heart (Psa. 69:20).

"But especially among my neighbours" — David experienced reproach from his "neighbour" Saul of the tribe of Benjamin; even harder to bear was the attitude of the men of his own tribe, such as those of Keilah and Ziph who betrayed him to Saul. Christ, too, found hardest to bear, the opposition of his neighbours of Nazareth, and even that of his own family, leading him to observe: "A prophet is not without honour, but in his own country, and among his own kin, and in his own house" (Mark 6:5).

"And a fear to mine acquaintance" — The Hebrew *pachad* signifies a state of sudden alarm with undertones of shame shown towards the one causing it: appropriate to the circumstances of the Lord. David's followers shared such alarm (see 1 Sam. 23:3). See also the attitude of Christ's brethren towards him (Matt. 12:46-50; John 7:5).

"They that did see me without fled from me" — Even the Lord's apostles "all forsook him and fled" at the sudden alarm caused by his capture (Mark 14:50). The attitude of the men of Keilah were as described in this verse.

VERSE 12

"I am forgotten as a dead man out of mind; I am like a broken vessel" — The benefits David had extended to the nation in gaining such victories as that over Goliath, or the help rendered to such as the people of Keilah and Ziph were soon forgotten. The Lord experienced the same shortness of memory on the part of many whom he had helped. The dead are soon forgotten; a broken vessel is tossed away as useless; and this was the treatment David experienced, foreshadowing that endured by Christ. Human nature is forgetful of benefits received and fre-

quently turns on those who have expended themselves to help. In such circumstances let those of faith recall that they fellowship the sufferings of Christ.

VERSE 13

"For I have heard the slander of many; fear was on every side: while they took counsel together against me, they devised to take away my life" — True of David (1 Sam. 22:7-10; 23:7-12,19-20); and even more so of Christ. It is interesting to note that Jeremiah, who also typed the Lord as a "man of sorrows and acquainted with grief", derived great comfort from this verse (see Jer. 20:10).

Confidence in Yahweh — Praise

— vv. 14-18

In spite of all his troubles, David's confidence is in Yahweh, to Whom he directs praise.

VERSE 14

"But I trusted in Thee, O Yahweh: I said Thou art my God" — The word "God" is *Elohim*, a plural word signifying "mighty ones". Brother Thomas in *Elpis Israel* p. 183 states that it is a word used to describe manifestations of Yahweh, in angels or men elevated to positions of authority. David's trust was in Yahweh whose deliverance would come through the Elohim.

VERSE 15

"My times are in Thy hand" — David realised that his life was governed by Yahweh. He knew the Kingdom was to be his, and was prepared to await the time dictated by God. He refused to precipitate matters by slaying Saul when it was in his power to do so, even though the point was pressed that this was "the day" that Yahweh had appointed (1 Sam. 24:4). The same is true of the Lord. Frequently the statement is made that "his time had not yet come" (John 7:6,8; Luke 9:51; John 16:2,4,25). Christ knew the hour of the day of the month of the year he would die, because he fulfilled the Passover type, and the year had been appointed (Dan. 9:24).

"Deliver me from the hand of mine enemies, and from them that persecute me" — Though David knew that he would be delivered ultimately, he prayed for it to be done. Why? Because such prayers bring the one praying into fellowship with Yahweh. In David's case, the

prayer acknowledged the right for God to decide when he should be delivered.

VERSE 16

"Make Thy face to shine upon Thy servant; save me for Thy mercies' sake" — For one's face to shine upon another is to look with favour towards him (Num. 6:24-26; Psa. 80:1). The shining forth of glory as in the Most Holy of the Tabernacle and Temple demonstrated that the presence of Yahweh was with Israel to save. David made this plea on the basis of Yahweh's "mercies' sake". The word is the plural form of v. 7: the many facets of favour as is shown to those closely related.

VERSE 17

"Let me not be ashamed, O Yahweh; for I have called upon Thee; let the wicked be ashamed, and let them be silent in the grave" — See note v. 1. David's prayer is that the wicked should be judged of God. Their destiny, as God-proclaimed, is an abiding place in the grave. David is not moved by vindictiveness in so praying, but by a factual recognition of the end of wickedness and those who are wicked. The time is approaching when present evils will be eliminated from the earth. For that David waited and prayed.

VERSE 18

"Let the lying lips be put to silence; which speak grievous things, proudly and contemptuously against the righteous" — The Hebrew has it as "the righteous one". The noun related to David and Christ. David refused to speak against Saul or to exact vengeance on him because he was "Yahweh's anointed". But those who act contrary deserve the punishment they will receive.

Thankful Praise — Appreciation — vv. 19-22

In confidence of good to come, David gives expression to ardent praise, in glorious terms expressive of the grand privileges of God's people.

VERSE 19

"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee" — This is an expression that is used to describe the fulness of the Gospel. See Paul's use of it in Rom. 11:22-23. Only those who "fear" Yahweh will experi-

ence this "goodness" (see Prov. 1:7). Being expressive of the Gospel, the fulness of its benefit awaits the future; it is laid up for such a time.

"Which Thou hast wrought for them that trust in Thee before the sons of men" — Yahweh works effectively on the behalf of His own (Jhn. 5:17). He did so in calling and anointing David, and in overshadowing his life so as to develop him to sufficient maturity to take over the Kingdom. He has wrought in providing one able to overcome sin and open the door to salvation and glory in the age to come (Psa. 139:15-17). He overshadows the lives of all those who trust in Him before the sons of men, so that they become "His workmanship" (Eph. 2:10; Phil. 2:13). Sons of Adam are men of the flesh. Those who confess Yahweh before such, shall be confessed as righteous before the angels of heaven (Luke 12:8). It is valuable to bear this in mind when beset with problems and frustrations, and ridiculed by those governed by flesh.

VERSE 20

"Thou shalt hide them in the secret of Thy presence from the pride of man" — The expression can be rendered the "covering of Thy faces". It denotes that nothing that happens to the righteous goes unnoticed (Col. 3:3-4). Yahweh's presence, His faces, are the *Elohim*, and they overshadow the saints. Christ warned: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). That is the wonderful heritage of the saints (see Isaiah 54:17). The "pride of man" cannot affect them. The R.V. renders this, "the plotting of men". David experienced such from the men of Keilah, from those of Kiph, from Saul and others, but without avail. "If God be with us, who can (successfully) oppose us," is the philosophy of faith.

"Thou shalt keep them secretly in a pavilion from the strife of tongues" — No matter how powerful is the opposition, no matter how many tongues are raised against one in slander or condemnation, it will affect nought. The righteous are "secretly in a pavilion". The word signifies "tent". They are covered, as it were, in the tabernacle, and there enjoy the fellowship of Yahweh (1 John 1:6-7). With such a covering, and in such fellowship, how can the scandals of flesh affect one!

VERSE 21

"Blessed be Yahweh; for He hath shewed Me His marvellous kindness in a strong city" — That city was Keilah which likewise signifies *Fortress*. In spite of the treachery of its citizens, David was delivered of Yahweh (see 1 Samuel 23:10-14). There, attacked by Saul, and surrounded by those who were prepared to betray him, he threw himself on the mercy of Yahweh, and experienced a token of His salvation. The word "blessed" is *barak*, and signifies to bow the knee in humble adoration.

VERSE 22

"For I said in my haste, I am cut off from before Thine eyes" — The R.V. mg. renders "haste" as *alarm*. That was David's state in the incidents recorded in 1 Samuel 23. In his weakness he thought for a moment that he had been overlooked.

"Nevertheless Thou hearest the voice of my supplications when I cried unto thee" — See the circumstances as recorded in 1 Samuel 23, and compare with Heb. 5:7-8.

Exhortation: Appeal — vv. 23-24

On the basis of his own experience, David presses home exhortations for others to heed.

VERSE 23

"O love Yahweh, all ye His saints" — They are to first fear Him (v. 19) and then mature to love Him (Col. 3:14). Frequently both expressions are used in conjunction with each other (cp. Deut. 6:2,5); for one will inevitably lead to the other. From the

first we learn to respect Yahweh: and from the second to adore Him.

"For Yahweh preserveth the faithful, and plentifully rewardeth the proud doer" — There are rewards and punishments that inevitably will be made manifest in due time.

VERSE 24

"Be of good courage, and He shall strengthen your heart" — Both David and Christ showed outstanding faith and courage under pressure. See also the exhortation to Joshua as he was about to enter upon the conquest of the land (Josh. 1:9). Faith must be matched with courage to gain the victory over the world (1 John 5:4). When they are in evidence nothing will prove insurmountable. Hearts will be strengthened and resolutions pursued more determinedly if Yahweh's presence and promise are kept in mind (1 Cor. 16:13).

"All ye that hope in Yahweh" — The word "hope" is *Yachal*, to wait, to be patient (see Psa. 42:5,11; 43:5; Psa. 119:49). How important it is to learn to "wait" for Him (Isa. 30:18). We tend to become impatient, particularly under trial. But faith should teach us to wait, for Yahweh knows best when to extend His help. David learned this lesson when faced with the problems of Keilah and Ziph, he waited relief, and anticipated his elevation to the promise authority. Let us do likewise in any time of trial, for in so doing we honour Him who has declared to the faithful: "I will never leave thee nor forsake thee". The lives of David and Christ exemplify that glorious fact. HPM

An Apology

We are sorry to have taken up so much space with this article; but as this number completes a volume, we did not want to halve the Psalm. The experiences of David as they foreshadow those of Christ provide outstanding and practical lessons in life's journey towards the Kingdom — Editor.

Prayer ought to consist chiefly of three things: the expression of our sincere adoration of God's greatness and excellence; the giving of thanks for His goodness as manifested both to the race and ourselves individually; and supplication for the various things needed, among which should stand first, the consummation of Yahweh's purpose in the earth — R.R.

A World In Distress

The Gentile world is troubled; there is no doubt about that. It is troubled with a multitude of problems, each of which defies statesmen to solve. To saints, however, the troubled state of the world is indicative of Christ's return. Yahweh has decreed the political entanglement which should finish Turkey, stimulate the Papacy, and bring Russia, with a multitude of people at her steps, to the mountains of Israel, to be broken by Jesus Christ, the King of Israel, preparatory to his re-establishment of the Kingdom of God, through which to rule all nations in righteousness for a thousand years. Is it a wonder, then, that those who have surrendered themselves to the power of Yahweh's sword, shall "lift up their heads" with quick, instinctive joy at the accumulating signs of the approaching tumult of nations, when rushing like the rushing of many waters, God shall rebuke them, and they shall flee afar off (Isa. 17:13)? No! At a time when the earth is troubled saints rejoice (Luke 21:28). Not in the trouble but in the Divine solution of it with which they are well acquainted.

Australia's Problems

Australia is in a parlous economic crisis, created by laziness, greed and unearned affluence. The current generation has grown up in an environment of ease and luxury which it has never properly earned. In consequence, it is not sufficiently mature to use its present affluence wisely. Its state is that described by Ezekiel: "Pride, fulness of bread, and abundance of idleness" (Ezek. 16:49), which conditions are described as Sodomitic. And to match that, Australians are becoming more Sodomitic in morals. They are taught to look upon this luxury and lack of restraint as their rights and are reluctant to listen to the foreboding and advice of any who counsel otherwise. The character of Australians is rapidly changing. They were one time noted for their forthright independence and reliability; that is not the case today. Today under the welfare state they act as though they have a right to an indolent life without any responsibility on their part to contribute to the cost of living. The Prime Minister recently proclaimed that economically Australia has its back to the wall, and all must co-operate in self-sacrificing and in working harder to get the economy on a better foundation. The result? The civil servants (the Gov-

ernment's own employees) went out on strike because of such a request. Workers in other countries look enviously at Australians because of long service leave (upwards of three months' holiday in addition to normal holidays, after a period of service), a loading of 17% on holiday pay (they get paid more whilst on holidays than when working — through some cynics claim that some should receive this loading throughout the year, because they never work!), but the fruits of this is seen in the aimless loafing of young people, and their addiction to drugs and other evils, in an attempt to fill in time, which otherwise has no real objectivity in it.

The future is ominous, and the Government is at fault. Over the years, the various Governments have encouraged increasing numbers to abandon rural life for an urban existence, hoping thereby to build up exports in the manufacturing fields. But the high wages paid Australians for indifferent skills and laziness result in them being unable to compete in overseas markets. The result is increasing unemployment, with the national balance of payments becoming more and more embarrassing until, at present, the national debt is of such a size as to make every man, woman and child, in the country

owing \$7500 each in the overseas debt. Australia cannot pay the interest on the sum it owes, much less the principal!

Unemployment

In Australia over half a million people are unemployed. A staggering number, when measured against a population of 16m. If lined up together they would stretch half way between Sydney and Melbourne, a distance of over 500kms. The prospect of this situation being alleviated in the near future is remote. Although there have been almost 600,000 new jobs created since the Hawk labour party came to power in 1983, an almost identical number have been lost! And the jobs created are largely unproductive. The Adelaide *Advertiser* reports:

"Last year the South Australian institute of labour studies at the Flinders University went so far as to suggest that between 7%-8% was the new natural rate of unemployment . . . the cost to the country of this enormous number was over \$3000m in 1985".

Again:

"Many young people today seem to have a high perception of what job they should like and were reluctant to take a less glamorous job, even if the dole queue was the only alternative".

It is part of a world wide tragedy. Employers are making huge profits, yet blaming the present economic situation for their inability to employ; whilst employees are blaming the employer and the Government for not making jobs available for them to be actively employed.

Recently the Government suggested that dole money for young unmarrieds should be earned; but quickly retracted when the Unions complained. The *Bulletin* commenting on this wrote:

"The problem is simply this: there are large numbers of young people who regard the dole as an alternative to productive work. While the morality of the argument is doubtful the logic is unquestionable. It runs, as put by a 17 year old

last week, like this: Why should I work at a job I'm not really happy in, get pushed around by some boss and collect \$120 a week when I can sit home and collect \$90?"

Whilst one might appreciate the logic, no one should justify the argument. Young or old, being out of work, living off the Government will in many cases find crime an alternative. The *Bulletin* concludes its comments: "the one big problem is that too many of them are illiterate in one of the greatest problems Australia has — the need to work".

Robert Roberts succinctly describes modern society when writing almost 100 years ago in *The Law of Moses*:

"It cannot be said that modern systems are a success. They have developed two hurtful extremes: they have on the one hand, created exaggerated individual importance as the adjunct of congested wealth, and on the other, they have debased vast masses of mankind by disconnection from hereditary estate, and subjection to incessant toil for a bare subsistence. Between the two, the true aims of human life have been lost. Mankind instead of living together as the common and delighted sharers of a mutually ensured benefaction, are insulated from each other by the urgency which compel them to be competitors, and reduce them to a position of a scrambling crowd of dogs, quarrelling over food thrown promiscuously among them. Under such conditions the evil in human nature gets the hopeless upper hand. The good that many would rejoice to see is choked and extinguished in the war of conflicting interests. Under gentile law culpable greed can add field to field till there be no room for the less gifted, or misfortune can shake a man out of the land and reduce him to permanent beggary. It ought not to be in the power of misfortune to remove the population from the land and huddle them into pens. The difficulty is to combine this

freedom with secure individual possession and liberty of traffic. The difficulty is effectually solved by the land law God gave Israel" (p. 62).

Today modern society has drifted to another extreme where, in contradistinction to God's commands it decrees: "If a man does not work he still can eat well". Thus indolence and laziness are encouraged; character-building is undermined, and social problems mount.

"No Way Out"

There is no adequate answer to current problems from present rulers or society. From the extremes of Communism to Capitalism, there is no sufficient wisdom. Brother Roberts rightly presents the only solution: a return to the principles of the land-law of God. Micah declared "They shall sit every man under his vine and under his fig tree; none shall make them afraid". He gives the guarantee of this ultimate solution by saying "Yahweh of armies hath spoken it". These conditions, in measure, were experienced in the times of Solomon: "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (1 Kings 4:25). Tragically the nation afterwards degenerated into the same disorder manifested in the world. This caused Isaiah to use words equally applicable today: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken Yahweh, they have provoked the Holy One of Israel unto anger, they have gone away backward . . . except Yahweh had left a very small remnant we should have been like Sodom and Gomorrah . . . but if ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:4,9,19).

The economic condition of today is an exact parallel to that in the days prior to the building of the Temple on the return from Babylon. The prophet declared:

"For before these days there was no hire for man, nor any hire for beast; neither was there any place to him that went out or came in because of the affliction: for I set all men every one against his neighbour" (Zech. 8:10).

That such conditions were to exist before the building of the latter-day Temple is obvious from the statement of v. 13 of the same chapter. That being the case we surely can "lift up our heads for our redemption draweth nigh". The solution is not in the hands of Presidents, or politicians but in the Lord Jesus Christ whose second coming obviously is near at hand.

Britain In The Middle East

An article in the *Buffalo News* USA, entitled *Failure To Arm Key Arab Allies Could Backfire on the U.S.* states:

"For the first time, Saudi Arabia will obtain from Britain an attack aircraft, the Tornado, and other advanced aviation electronics that Washington has traditionally refused to sell. Furthermore, the British are providing the airplane without restrictions on where the Saudi's base is or how they use it such as U.S. has imposed on the F-15 it previously sold to Saudi Arabia".

Hyman H. Bookbinder, Washington representative of the American Jewish committee, described the British decision to sell Saudi Arabia the Tornado as an "unhappy development", resulting in an enemy of Israel obtaining a "significant new dimension to its arsenal".

How significant that Britain rather than America is lending support to Saudi Arabia. It is another indication of the increasing interest that Britain is taking in Middle East affairs, in conformity with Bible prophecy. Isaiah refers to Britain as "a land shadowing with wings, which extends beyond the rivers of Ethiopia". Brother Thomas identifies the "Ethiopia" of this verse as "Cush" (Eureka Vol. 3 p. 598), and situates it generally in the area of modern Saudi Arabia. It is this area that the "land

showing with wings", the British power in co-operation with Sheba (Yeman) and Dedan (Oman) will become influential. Britain is becoming more influential in this area. This is prophetically significant. Israel views Saudi Arabia and the Arabs generally, as enemies, but the time will come, when in Israel's greatest need, they will become their friends. When Russia moves down from the North, the Israelis will be forced to flee the land, to unexpectedly receive the protection of the latter day Moab (Britain) whose influence over the Arabs, will partly contribute to their acceptance and protection. Brother Thomas in *Eureka*, describes the transformation of modern day Saudi Arabia, when he translates Isaiah 43:19:

"I will do a new thing, now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The living things of the

plain shall glorify me, swift things and daughters of voracious ones (the wild Arabs, figuratively 'dragon' and 'ostriches'): because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen. This people have I created for Myself: they shall show forth My praise".

He comments:

"This implies the subjugation of the freebooters of the Arabian desert, and its fertilization, which will make its people glorify the conqueror, and sing for joy" (*Eureka* Vol. 3.).

Present minor, yet important moves by Britain are highly significant in view of the position she must take at the return of Christ. Earlier this year we witnessed her co-operation in the attack on Libya. Her support brought USA, UK and Israel much closer together. This is a development we have expected for some time in anticipation of Christ's coming.

P.M.

Continued from page 362

the minds of millions who are "lovers of pleasure more than lovers of God", and who are paid enormous sums to project the ways of sin in the most glamorous fashion; from such we should turn away.

These works of man will be abolished when the day of the Lord is manifest against all pictures of evil desire and all that exalts itself against the knowledge and worship of Yahweh (Isa. 2:16).

The Contrast

The contrast is *the mind of God impressed* upon human understanding (Rev. 14:1). The High Priest had inscribed upon his forehead the caption *Holiness to Yahweh*. It symbolised one mentally impressed with the things of God. Christ speaks of making His abode with the righteous, and says we must abide in Him. God will be with those who attempt to bring Him into their lives. He will be with them, and in them, and will walk with them. He is "not ashamed to be called their God and has prepared for them a city" (Heb. 11:16). The ideas are all there in type and antitype. A Tabernacle to dwell among them. A Temple for worship where God's presence dwells. "Ye are the temple of the living God", taught Paul.

The Greek word *abode* in John 14:23 indicates a permanent home, and appears to be a unique use of this word. In nature and character the Father and Son will dwell in the accepted forever. What a wonderful privilege and a transcendingly glorious hope.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4). A.F.M. (NZ).

The Kingdom of Israel

A speculator in the *Millennial Advocate* is obfuscating the already bewildered public with many words about what he evidently does not understand. He says, "strange to me that any one should persist in calling 'the Kingdom of Israel' 'the Kingdom of God'." We are not surprised it should be strange to him, knowing, as we do, how exceedingly superficial and shallow are his acquirements in the Truth. Instead of attempting to teach he had far better be learning what be the first principles of the Oracles of God . . . An editor who really knows the Truth, and in whose scriptural understanding his subscribers have confidence, should suppress twaddle, unless with the publication of it he cast down the imagination that exalteth itself against the Truth. The mind of the public is already full of nonsense to overflowing; why, then, give circulation to the vain imaginings of every scribbler that would dash into print for the notoriety and glorification of self! We congratulate the friends of the Truth that the pages of the *Herald* have been no vehicle for such; and that when they have sought to ventilate their crudities they have filled the sails of other craft than ours. And so may it always be!

But a word upon the foolish speculation that the Kingdom of Israel and the Kingdom of God are not identical. It is clear from Matt. 21:43 that they are the same. When Jesus uttered these words the Kingdom of God was in the hands of the Chief Priests and Pharisees who put him to death. Everyone knows that they had the kingdom of the Jews in their hands, and Jesus styles it "the Kingdom of God". He told them that it should be taken from them. It was taken from them by the Roman Power doing the service for Him as "His armies" (Matt. 22:7). He said also that that kingdom taken from them should be "given to a nation bringing forth the fruits thereof". This has not yet been accomplished. That "nation" is preparing. It is a "chosen generation; a royal priesthood, a holy nation, a purchased people" (1 Pet. 2:9); a people purchased with the precious blood of Christ "out of every kindred and tongue, and people, and nation;" and made kings and priests for the Deity, to reign for Him on earth (Rev. 5:9,10). These will bring forth the fruits of the Kingdom of God when it shall be restored again to Israel under an amended constitution to go forth from Zion in the last of the days (Acts 1:6; Isa. 2:3). The Kingdom of God is the Kingdom of Israel. It is the Kingdom of "the Israel of God;" and the Israel of God is the Eternal manifested by His Spirit in Jesus and His brethren. When they possess the kingdom taken from the Chief Priests and Pharisees they will rule the twelve tribes regenerated, and restored to Yahweh's land; and they, the rulers and ruled, will bring forth the fruits to Him who claims them. This is the Kingdom restored to Israel, and the Kingdom of God to all intents and purposes, and nothing else.

October 1985 to September 1986

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